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Charlemagne and the Bridge of Moonbeams.

FROM THE GERMAN BY CLARENCE MANGAN.

["Many traditions are extant of the fondness of Charlemagne for the neighborhood of Langawinkel. Nay, it is firmly believed that his affection survived his death; and that even now, at certain seasons of the year, his spirit loves to wake from its slumber of ages, and revisit it still.]—SNOW'S Legends of the Rhine, Vol. II.

Beauteous is it in the Summer-night, and calm
along the Rhine,
And like molten silver shines the light that sleeps
on wave and vine.
But a stately Figure standeth on the Silent Hill
alone,
Like the phantom of a Monarch looking vainly for
his throne!
Yes!—'tis he—the unforgotten Lord of this beloved land!
'Tis the glorious Car'lus Magnus, with his gleamy
sword in hand,
And his crown enwreathed with myrtle, and his
golden sceptre bright,
And his rich imperial purple vesture floating on
the night!
Since he dwelled among his people stormy centuries have rolled,
Thrones and kingdoms have departed, and the
world is waxing old:
Why leaveth he his house of rest? Why cometh
he once more
From his marble tomb to wander here by Langawinkel's shore?
O, fear ye not the Emperor!—he doth not leave
his tomb
As the herald of disaster to our land of light and
bloom;
He cometh not with blight or ban on castle, field,
or shrine,
But with overflowing blessings for the Vineyards
of the Rhine!
As a bridge across the river lie the moonbeams all
the time,
They shine from Langawinkel unto ancient Ingelheim;
And along this Bridge of Moonbeams is the Monarch seen to go,
And from thence he pours his blessings on the
royal flood below.
He blesses all the vineyards, he blesses vale and
plain,
The lakes and glades and orchards, and fields of
golden grain,
The lofty castle-turrets and the lowly cottage-hearth;
He blesses all, for over all he reigned of yore on
earth;
Then to each and all so lovingly he waves a mute
Farewell,
And returns to slumber softly in his tomb at La-Chapelle,
Till the Summertime be come again, with sun,
and rain, and dew,
And the vineyards and the gardens woo him back
to them anew.

THE CROSS ON THE SNOW MOUNTAINS.

A SCANDINAVIAN TALE.

[CONTINUED FROM LAST WEEK.]

CHAPTER III.

Beneath the shadow of her convent walls the child Hermolin grew up. Her world was not that of her kindred; between her and them a line of separation was drawn that might not be crossed. She lived alone. This was the destiny of her childhood and dawning youth. It was her father's will; she knew it, and murmured not. She lifted up to heaven those affections which she was forbidden to indulge on earth; and when she came to the Virgin's feet her prayers and her love were less those of a devotee to a saint than that of a child whose heart yearned towards a mother. She spent in vague reveries those sweet, tender fancies which might have brightened home; and for all brother and sister-love, her heart gathered its every tendril around the remembered image, which, starlike, had risen on her early childhood. It was her first memory; beyond it all seemed a shapeless dream of pain and darkness. The image was that of Olof. They had told her that she was his betrothed—that he alone of all the world laid claim to her; and though she understood not the tie, nor the fulfilment that might come one day, still she clung to it as to some strange blessedness and joy that had been once and would be again, of which the bright beautiful face, with its golden-shadowed hair, was a remembrance and an augury. Once in a convent picture—rude, perhaps, yet most beautiful—the child fancied the limned head bore a likeness to this dream-image, and from that time it was impressed more firmly on her imagination. It mingled strangely with her vows, her prayers, and above all, with her shadowy pictures of the future, over which, throughout her childhood such mystery hung.

Hermolin knew that she had been devoted to the service of Heaven. From her still convent she beheld the distant towers of Aveyran; she saw the festive train that carried away her eldest sister bride; she heard from over the plains the dull lament which told of her unseen mother's death, she joined the vespers for the departed soul. But all those tokens of the outside world were to her only phantasms of life. Far above them all, and looking down upon them, as a star looks down on the unquiet earth dwelt Hermolin.

Yes, she knew also that it would not be always so. The nuns regarded her as set apart, and not one of themselves. Round her neck she wore the betrothal ring, which, as day by day, her small childish hand grew to maiden roundness, she used to draw on, in a mood too earnest to be mere sport, wondering how soon the finger would fit the token, and with that what strange change would come. And as her childhood passed by, Hermolin began to see a deeper meaning in the exhortations of one she loved dearest in the world—the monk who had been her confessor, friend, and counsellor all her life—Father Ansgarius.

There had come a change over the son of Ulrika. Who can tell how strong is a mother's prayer? The answering joy which her life could not attain to, was given to her death. A flower sprung up from the mother's dust, which brought peace, and holiness, and gladness into the bosom of the son. After her death Ansgarius believed. He believed, not with the arid, lifeless faith of an assenting intellect, but the full, deep, earnestness of a heart which takes into itself God's image, and is all-penetrated with the sunshine of His presence. The great and learned man saw that there was a higher knowledge still—that which made him, even as a little child, cry, "Oh, thou All-wise, teach me!—O thou, All-merciful, love me!"

Thus a spirit, strong as a man's and gentle as a woman's, guided the early years of Hermolin—the child of prayers. And so it is: God ever answers the heart-beseechings, not always in the manner we will it—even as the moisture which rises up to heaven in soft dew, sometimes falls down in rain, but it surely falls, and where earth most needs it. Gradually as her young soul was nurtured in peace and holiness, Ansgarius unfolded the future mission, in which he believed, with all the earnestness that singles out from the rest of mankind the true apostle—the *man sent*.

Hermolin listened humbly, reverently, then joyfully. On her young mind the story of Ulrika's dream impressed itself with a vivid power from which her own ideas took their coloring. And deeper, stronger, more engrossing became her worship of that golden-haired angel-youth, who, with her, was to bear unto the snow-covered mountains the holy cross. She had no thought of human love, in her mind. Olof was only an earth-incarnation of the saint before whose likeness she daily prayed; and who would come one day, and lead her on life's journey, to fulfil the destiny of which Ansgarius spoke.

But when, as years passed, her beautiful womanhood expanded, leaf by leaf, like the bud of a rose, to which every day there comes a deeper color and a lovelier form, Hermolin was conscious of a new want in her soul. It was not enough that the beloved idea should haunt her thoughts, and look on her in her slumbers—a glorious being to be regarded with a worship deep, wild, as only the heart of dreaming girlhood knows. Hermolin had need of a more human and answering love. In all that she saw of the world's beauty—in all the new, glad feelings which overflowed her heart, she longed for some dear eyes to look into—some dear hand to press—that her deep happiness might not waste itself unshared. Looking out from her bower in the convent garden, she sometimes saw, in the twilight, young lovers wandering along the green hillside, singing their Provencal lays, or sitting, side by side in a happy silence which is to the glad outburst of love what the night, with her pure, star-lit quiet, and her deep pulses—beating all the fuller for that mysterious stillness—is to the sunny, open, all-rejoicing day. And then Hermolin's bosom thrilled with an unwonted emotion; and she thought how strange and beautiful must be that double life, when each twin heart says to the other, "I am not mine own, but thine; nay, I am not thine, but thyself—a part of thee!"

But all these fancies Hermolin folded up closely in her maiden boson, though she knew not why she did so. And even when the time came that the token-ring ever clasped her delicate finger with a loving embrace, she still lived her pure and peaceful life, awaiting the perfecting of that destiny which she believed was to come.

At last, on a day when it was not his wont to visit the convent, Ansgarius appeared. He found the young maiden sitting at her embroidery beneath the picture which was her delight. Often and often the gaudy work fell from her hands, while she looked up at the beautiful and noble face that seemed to watch over her.

Ansgarius came and stood beside his young pupil. His emotions were restless, and his eyes wandering; and there was an unquiet tremulousness in his voice, which spoke more of the jarring world without than of the subdued peace which ever abided within the convent walls. Hermolin was seized with a like uneasiness.

"My Father," she said—for she had long since learned to give that title to her only friend—"my father, what is it that troubles thee?"

"I might say the same to thee, dear child; for thy cheek is flushed, and thine eyes bright," the monk answered, evasively.

"I know not why, but my heart is not at rest," Hermolin said. "I feel a vague expectation, as if there were a voice calling me that I must answer, and arise and go."

The face of Ansgarius was lighted up with a wild enthusiasm. "It is the power of the Virgin upon the child," he murmurred. "The time, the time is at hand! My daughter, wait," he said more calmly; "If the call be Heaven's, thou canst not but follow at Heaven's good pleasure."

"I do—I will," said Hermolin, meekly; and she folded her hands upon her young bosom, while her confessor gave her the benediction.

"And now, my child, I have somewhat to say to thee; wilt thou listen?"

"Yes, here, my father," she answered, seating herself at his feet, while her fingers played with a coarse rosary of wooden beads, which she had worn all her life. After a long silence, it caught the eye of the monk, and he burst forth—

"Child, child, dare not make a toy of that holy relic; never look at it but with prayers. Remember whose dying fingers once closed over it—on whose cold breast it once lay—ay, along with thee!"

"I remember," said Hermolin, softly; "forgive me, O father, forgive me—blessed soul of Ulrika;" and kissing the crucifix, she raised her pure eyes to heaven.

"Amen!" said Ansgarius, devoutly. "And, Oh, mother, strengthen me to tell this child of the past and the future—mine and hers."

He remained silent for a little, and then said suddenly—

"Hermolin, thou knowest what she was, and how she died. Listen while I speak, not of her, the blessed one! but of myself and my sin. I lived in darkness, I scorned the light, until it burst upon me with the brightness of her soul, shed from its glorious wings when it rose to God. In that night I lay down, and dreamed I walked along a road all foul, and strewed with briars and thorns. Then came a vision; it was the last of earthly mothers, Mary. She showed me a bright pathway on which moved glorious angels, like women in countenance. One face was that which had bent over my childhood, youth and manhood, with untiring love. Oh, mother! how I sprung forth with a yearning heart to thee; but the vision stood between us, and I heard a voice saying, 'Son, thou canst never go to thy mother until thy feet are no longer defiled. Leave that thorny way, and ascend to the heavenly road.' Then I awoke, and knew what my sin had been. Oh, mother-saint, pray for me in heaven, that it may not be laid to my charge."

The monk sighed heavily and bent down his head, already thickly strewn with the snowy footsteps of age. Then Hermolin stood up, and her face was as that of a young saint, resplendent with the inward shining of her pure, heaven-kindled soul; and she said, in a tone like one inspired—

"God and my mother have forgiven thee, since thou hast done the will of both towards me. If, as thou hast said, I must go forth at Heaven's bidding, for a life to be spent in working that holy will, all men, and the angels that wait on men, shall behold that it is thy word I speak—it is thy spirit which dwells in me."

Ansgarius looked amazed, for never before had the maiden given such utterance to the thoughts which pervaded her whole life. Again he murmurred, "The time is near." But even while he regarded her, another change seemed to come over the fitful spirit of Hermolin. She sank at the monk's feet, and bathed them with a shower of tears.

"Oh, father, guide me," she wept. "I am not as I was; there is a change—I feel it in my heart, and I tremble."

"It is the shadow of thy coming fate, my child," said Ansgarius, solemnly, "know thy bridegroom is at hand."

Hermolin sprang up with a wild jesture of joy.

"Olof!—Olof! Is Olof here?" she cried.

And then, with an instinctive impulse of maidenly shamefacedness, she dropped her head, and hid her burning cheeks under the novice's veil she wore.

Ansgarius continued—"A ship lies at the river's mouth, and from the towers of Aveyran I saw a train winding across the plain. It may be that of the son of Hialmar. Nay, why art thou trembling, child? Dost thou shrink from thy destiny?—thou, the chosen of the Virgin, whom I have reared up to this end with daily and nightly prayers," added Ansgarius, sternly.

But the ascetic monk, absorbed in the one purpose of his existence, knew not the wild flutterings of that young heart, nor how at the moment Hermolin was less the devotee, ready to work out her life's aim, than the timid maiden about to welcome, in her betrothed, the realization of a whole girlhood's dream of ideal love. Ansgarius took her by the hand and led her to the Virgin's shrine. There, at his bidding, Hermolin, half unconscious of what she did, renewed her vows of dedication; but while she knelt, the noise of rude, yet joyful music, was heard, and up the hill wound a goodly train. First of all there rode one, who, to the strong frame and almost giant proportions of manhood, added the clear fair face of a youth. His long, sun-bright locks floated in the wind, and his eagle's plume danced above them; his eye, bold and frank, was that of one born to rule, and there was pride even in his smile. Yet, through all this change Hermolin knew that face was the same which had been the sunshine of her childhood—the dream of her youth—and her heart leaped towards her bridegroom.

"Olof!—my Olof!" she cried, and would have flown to meet him, with the same child-like love which had poured itself forth in tears on his neck years before, in the castle of Aveyran, but Ansgarius stood before her.

"I am little versed in the world's ways," he said, "yet it seems to me that this is scarcely the guise in which a maiden should go to meet her bridegroom;" and he glanced at the coarse nun's dress which always enfolded the light form of Hermolin. The words touched a new chord in the soul of the young betrothed.

Never until then had Hermolin thought whether she were beautiful or no. In her calm retirement, she heard no idle talk about maidens' charms. Day after day she attired herself in her simple dress, and felt no grief in folding up her long silken tresses under her close veil, or enveloping her slender figure in the coarse robe and thick girdle of cord. But now her heart beat with anxiety; she

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fled hastily away to her own chamber. There she found the aged nun who attended her, while many rich garments, such as high-born damsels wore, lay scattered about. The glistening of them dazzled and confused Hermolin's senses. She stood motionless, while the nun silently exchanged her simple robe for the new attire; and then, while she beheld herself in this unwonted likeness, her courage failed, her whole frame trembled, and she wept passionately.

Hermolin felt that she was not beautiful. Another might, perhaps have seen, in the small, almost childlike form, an airy grace that atoned for its want of dignity, and have traced admiringly the warm southern blood that gave richness to the clear brown skin. But Hermolin had known one only ideal of perfection; and all beauty that bore no likeness to Olof, was as nothing in her eyes.

Soon, ringing through the still convent, she heard a bold, clear voice, and the girlish weakness passed away, while a boundless devotion sprung up in the woman's heart of Hermolin. Love, which united the clinging tenderness of the human with the deep worship of the divine, took possession of her inmost soul. When she stood beside her bridegroom she thought of herself no more—she became absorbed in him. And when young Olof, in his somewhat rough but affectionate greeting, lifted his fairy-like bride up in his strong arms, he little knew how deep and wild was the devotion of that heart, which then cast itself down at his feet, to be cherished, thrown aside, or trampled on, yet loving evermore.

CHAPTER IV.

On, gayly on, ploughing the same seas which had carried on their stormy breast the dead and the newly-born, went the ship of the young Norse chieftain. And onward to the same northern home, from beneath whose blighting shadow the dying mother had been borne, was wafted another southern bride. But it was not with her as with the wife of Hialmar. Love, mighty, all-enduring love, made Hermolin go forth strong and fearless. She stood on the rocking deck, with the dark, surging, shoreless waves before her eyes, not the green, sheep-besprinkled meads and purple vineyards of Provence, with the rude voices and the wild countenances of the Viking's crew ever haunting her, instead of the vesper chaunts, and the miled-faced nuns with their noiseless sweeping garments. But Hermolin trembled not, doubted not, for Olof was near her, and his presence lighted up her world with joy. The freezing north wind seemed to blow across her brow with the softness of a balm-scented breeze, when she met it, standing by her husband's side or leaning against his breast. She looked not once back to the sunny shore of Provence, but ever onward to the north, the strong and daring north, without fear and in the fullness of hope, for it was Olof's land.

And he, the one, sole master of this golden mine of love, this true woman's heart, pure as rich, and rich as beautiful, how was it with him? He took it as a long-preserved possession, which came to him as a right, whose value he never troubled himself to estimate. The young heir of the Viking had heard, all his life, of the southern bride who awaited his pleasure to claim her. Now and then, during the few seasons of restless idleness which intervened by chance between his hunting and his war expeditions, the soft dark eyes and twining arms of a little child had crossed his memory; but Ulva, his nurse, said such ideas were weak and womanish in a chieftain's son, and bade him drive them away with bold thoughts and active deeds, more becoming in a man.

Jarl Hialmar lived to behold his son the bravest of the young northern warriors, and then sank into the embrace of the Volkyriæ. He died in battle, one hand on his sword, and the other grasping a long lock of woman's hair. On this relic he made the son of the dead Clotilde swear, by the soul of his mother, to claim from the Lord of France, either by fair words of force of arms, his plighted bride; and so Olof, longing for adventurous deeds in any cause, went forth with all the eagerness of youth on his quest. A little while he rejoiced in his prize, like a child toying with a precious jewel; a little while he softened his bold, fierce nature into the semblance of gentleness and love; and then, looking in his face, whereon was set the seal of almost angelic beauty, Hermolin believed in the realization of all her dreams. The golden-haloed saint of her peaceful youth lived again in the beloved Olof.

And so it was, that in the fullness of this new joy, this blessed human love, Hermolin, the child vowed to the Virgin, the pious maiden of the convent, became merged in Hermolin, the wife of the young Northern Jarl. It was less the pupil of Ansgarius, sent forth, heaven-guided, on her holy mission, than the devoted woman, who would fain cling through life and death unto her heart's chosen. Gradually the shadow of an earthly love was gliding between the pure spirit and heaven's light, and when it is so, ever with that soul-eclipse darkness comes.

When the ship yet rode upon the seas, Olof's mein wore less of bridegroom tenderness, and he grew chafed and restless at times. He lingered not at Hermolin's side, to listen while she spoke of her childish past, or talk to her of the future—of their northern home. He never now, in lover-like playfulness, made her teach him then the almost forgotten speech of his mother's land, or laughed when her sweet lips tried in vain to frame the harsh accents of the north. Many a time Hermolin stood lonely by the vessel side, trying to bring back to her soul those holy and pure thoughts which had once made a heaven of solitude. But still in the clouds, to which she lifted her eyes, in the waves which dashed almost against her feet, she only saw and heard Olof's face and Olof's voice. Then she would remember the parting words of Ansgarius, when he stood watching the ship, that, as he fervently believed, bore, dove-like, the olive branch of peace, and pure faith to that northern land—

"My child," he said, "love your husband—worship only God."

And conscious of its wild idolatry, the heart of Hermolin trembled, so that it dared not even pray.

At last the vessel neared the land of the north, with its giant snow mountains, its dark pine forests, its wild, desolate plains. To the eyes of the young Provencale it seemed in its winter-bound stillness like the dead earth lying, awfully beautiful, beneath her white-colored shroud. Hermolin felt as though she stood at the entrance of the land of shadows, with its solemn gloom, its eternal silence; and yet, while she gazed, her soul was filled with a sublime rapture. She crept to the side of her young spouse, folded his hand in her bosom, and looked up timidly in his face—

"Oh, my Olof," she whispered, "this then is our home—this is thy land—how beautiful it is—how grand!"

The young Jarl looked down on his fair wife, and smiled at her evident emotion, with the careless superiority with which he might have regarded the vagaries of a wayward child.

"Yes," he answered, "it is a goodly land; these pine forests are full of bears, and the sea-kings have had many a well-fought battle with the land-robbers in the defiles of the mountains. It was there that the sword of Olof was first reddened," the Jarl continued, proudly, while his lips curled and his eyes grew dilated.

A little did Hermolin shrink, even from that beloved hand she was folding to her heart; but immediately she drew closer to him, and wound his arm round her neck.

"Do not say this, my Olof," she murmured, caressingly; "let us talk rather of that glad time when there shall be no more warfare, the time of which I have often told thee, my beloved, when the golden cross shines on the white snow, and thou and I ——"

But Olof silenced her with a burst of half-derisive laughter. "Not I, my fair wife, not I. Thou mayest dream among thy pretty toys, thy crosses and rosaries; such playthings are fit for women and children, but the son of Hialmar trusts to the faith of his fathers. Do as thou wilt, little one, only let me handle the hunting-spear, and guide the ship, and drain the mead-cups. Onin loves the bold arm of a warrior better than the puling lips of a saint; and the blood of an enemy is more precious in his sight than a thousand whining prayers. But see, there are my good soldiers awaiting us. Hark! their shouts of welcome. Verily, I am glad to see again my father's land!"

And the young Viking stood on his vessel's deck, magnificent in his proud and fearless beauty, acknowledging his followers' wild acclaims, as they rang through the still winter air. He saw not that his bride had shrunk away from his side, to where none could witness her agony. Her wild, tearless eyes wandered from the ghost-like mountains to the cold, clear, frosty sky, but the solemn beauty of the scene was gone—all was desolation now. It seemed to her a world on which the light of heaven and the life-giving smile had never shone—a world where all was coldness, and silence, and death, and in it she stood alone—alone with the ruins of a life's dream.

Hermolin neither wept or struggled against her misery. There was no anger in her heart, only utter despair. She looked at Olof where he stood, the very ideal of proud and glorious manhood, in all things resembling the dream-image of so many years. Hermolin's soul clung to it, and to him, with a wild intensity that made her love seem almost terrible in its strength. And thus, while she thought of her life to come, Hermolin shuddered less at the unveiling of his heart's change than at the knowledge of the deep faithfulness that would make enduring sorrow the portion of her own.

"I love him," she moaned, "through all—in spite of all—I love him! Olof, my noble, my beautiful; the light of my life. Oh, God, have mercy—have mercy upon me!"

TO BE CONTINUED IN OUR NEXT.

OUR LEGISLATIVE BODIES.

NATIONAL.

SENATE.—The Pacific Railroad bill was again brought before the Senate, and during the discussion which followed, much unpleasant feeling was evinced on both sides. That advertisements be inserted in two papers of each State and the District of Columbia, inviting estimates for the three routes, and that $3,000 be appropriated to pay the expenses. Subsequently a motion was made to re-consider this vote, but it was postponed until the following Monday.

All the information regarding Lieutenant Craven's Survey of the Atrato Ship Canal was ordered to be furnished by the Secretary of the Navy, and the Secretary of War received a similar intimation with regard to Colonel Wright's campaign against the Oregon Indians. Many other matters were before the Senate, among them one to expedite the passage of the mails between New York and Washington.

A petition was presented by Mr. Seward from the citizens of New York, praying for an appropriation of $250,000 to erect works of defense, as New York and Brooklyn are defenseless in case of foreign invasion. A report was presented by the Naval Committee relative to increasing the efficiency of the Navy, and showing the advantages to be derived from introducing steam more generally into the service. The Paulding and Walker affair still furnishes matter for debate, but the general expression of opinion in the Senate was favorable to the Commodore. He was considered as meriting the approbation of his country for having "preserved the peace of the world," but a resolution for his relief was referred. The Consular and Diplomatic bill gave rise to a very animated debate, showing a most singular diversity of opinion on this subject among the members. Some were for abolishing foreign missions entirely, as inconsistent with republicanism and as a servile copying of European Governments.—Others arrived at the same conclusions by different reasons—they considered them a useless waste of the public money, and contended that they had never achieved anything for the benefit of the country, not even the respect of the country to which they were accredited. One was for abolishing the mission to Rome, another was satisfied with cutting off Persia, and another, still more remorseless, lopped off the half of Europe at one blow.

HOUSE OF REPRESENTATIVES.—The debate in the House on the Consular and Diplomatic Appropriation bill resulted in the refusal to abolish any of the foreign missions. The Secretary of the Treasury was called upon to inform the House as to the amount of receipts from customs and public lands for this and the next fiscal year, and whether they will be sufficient to meet all the public expenses. The President was requested to furnish copies of the instructions given to the African Squadron, and those given by the British Government to the vessels detailed for the same duty; also the number of slavers that have been captured, and all matters relating to the slave trade. In the debate on the acquisition of Cuba one member declared his conviction that Cuba could never be bought, and that it was absurd to suppose it could be acquired otherwise than by conquest. He contended that France and England could not attempt to interfere; that they were not in a position to do so. Another member was of opinion that the President should have recommended the sale of territory to pay old debts rather than incur new ones. The Homestead bill, which has been before the House for years, has at last passed by a majority of 120 against 76. It provides that any person who is the head of a family and over twenty-one years of age, and a citizen of the United States, or has filed an intention to become such, according to the naturalization laws, shall be entitled to enter a quarter section of any vacant or unappropriated land, and hold the same on condition of actual settlement and cultivation.

STATE.

SENATE.—If the bills before the Legislature are not of such world-wide importance as those before Congress, they are as numerous and diversified. A bill to amend the law for the regulation of the port of New York, one to amend the law relative to suits against heirs and devisals, another to incorporate the Hahneman Medical College, and one requiring County Clerks to file reports of all infant trust moneys confided to them, were favorably regarded. The canal locks are not to be closed on Sundays, but the Canal Appropriation bill is likely to pass. It is proposed to incorporate Juvenile Reformatory Asylums and the State Inebriate Asylum will be favorably considered. A bill was introduced granting to the City of New York all the land lying under water in Thirteenth avenue, between Fourteenth and Thirty-first street. The dry subjects were enlivened by a passage-at-arms between two of the members which was, however, amaciably adjusted.

ASSEMBLY.—A bill to incorporate the Oswego City Savings Bank, led to a discussion in which a motion was made requiring all deposits and dividends lying unclaimed for the last seven years to be paid into the State Treasury. This is regarded as an attempt to obtain the money and apply it to the use of the public works.

A bill to provide for the trial of the Quarantine rioters was brought before the Assembly. One member protested against the injustice with which he had been treated by being deprived of an opportunity of being heard before the Judiciary Committee, and ascribing it to outside influence. The tax levy is a very important subject and occupies the attention of more than one of our municipal Courts just now. A petition was presented from New York praying that it be closely scrutinized. Notice was given of a bill to repeal the act to punish nuisances and malicious trespass on lands, it being regarded as virtually abolishing squatter rights.

There are a great number of unimportant bills before the House, some of which relate to the extension of railroads in New York and Long Island, the salaries of officials, and proposed changes in the charter electio[illegible] The bill for extending the Central Park has been reported on favorably, and that for obtaining the present postage rates has been passed.

MUNICIPAL.

BOARD OF ALDERMEN.—The Board received a proposal to lay Broadway with Belgian pavement at a cost of about $25,000 less than the proposal before the Board. No definite action was taken on the subject. A resolution appropriating $250 to the Superintendent of Repairs and Supplies and their officers for wagon hire was lost, the Committee facetiously remarking "that they were under no apprehension that their duties will be away," and wisely concluding that until they will not furnish them with the means of pursuing them. The hackmen presented a petition praying that the wearing of badges be restricted to those who solicit passengers at steamboat landings and railroad depots. The purchase of land on Ward's Island, which was bargained for last year, is now declared to be improvident and useless and a resolution was offered to rescind it and to allow compensation to the owners of the lands.

BOARD OF COUNCILMEN.—This Board have resolved to depute three of their members in conjunction with three from the Board of Aldermen, to proceed to Albany to look after the interests of the city. Instead of the new jail which was proposed, it is now under consideration to enlarge the present building in Eldridge street, as a more suitable location than Ludlow street, the site of the proposed new jail.

The following is a summary of the decisions made in the tax levy by the Board:

	Previous Approp'n.	Amendm't.	D[illegible]
Board of Health, - - -	$45,000	10,000	
Joint Committee on Ac's,	10,000	struck out.	
Battery Enlargement,	75,000	25,000	
Repairing Fifth Avenue,	10,000	struck out.	
Worth monument enclos'e,	800	500	
Total,			$[illegible]

Rain on the Roof.

BY CHARLES KINNEY.

When the humid shadows hover
Over all the starry spheres,
And the melancholy darkness
Gently weeps in rainy tears,
'Tis a joy to press the pillow
Of a cottage chamber bed,
And to listen to the patter
Of the soft rain overhead.

Every tinkle on the shingles,
Has an echo in the heart,
And a thousand dreamy fancies
Into busy being start,
And a thousand recollections
Weave their bright hues into woof,
And I listen to the patter
Of the soft rain on the roof.

There in fancy comes my mother,
As she used to, years agone,
To survey her darling sleepers
Ere she left them till the dawn,
I can see her bending o'er me.
As I list to the refrain
Which is played upon the shingles
By the patter of the rain.

Then my little seraph sister,
With her wings and waving hair,
And her bright-eyed cherub brother,
A serene, angelic pair,
Glide around my wakeful pillow,
With their praise or mild reproof,
As I listen to the murmur
Of the soft rain on the roof.

And another comes to thrill me
With her eyes' delicious blue,
And forget I, gazing on her,
That her heart was all untrue;
I remember but to love her
With a rapture kin to pain,
And my heart's quick pulses vibrate
To the patter of the rain.

There is nought in Art's bravuras
That can work with such a spell
In the spirit's pure, deep fountains,
Whence the holy passions well,
As that melody of Nature,
That subdued, subduing strain
Which is played upon the shingles
By the patter of the rain.

Catholic Institutions of the Metropolis.

THE INDUSTRIAL SCHOOL IN FORTY-SECOND STREET.

In November of 1856 an Industrial School for the instruction of females in the various branches of needle work, was established by the Sisters of the Holy Cross in this city. Two buildings were engaged for the use of the Institution in Seventh street, between First and Second avenues, and some thirty women and young girls were received as inmates soon after it was opened. The object of the School was of a thoroughly benevolent character, and although the good Sisters were not as successful as could have been desired, the work which they commenced is now in a fair way of being carried out under the charge of the Sisters of Charity, to whose hands it has been transferred. Before entering at length into the present condition of the Institution, we desire to make a few remarks in regard to the circumstances which called it into existence.

The want of such a School had long been felt in this city—a School which at the same time that it afforded the means of obtaining an independent livelihood, would also attend to the moral and mental training of those placed under its care. To render it efficient, it was essential that it should be made self-supporting, and to accomplish this there were two things necessary: that the sisters should receive sufficient work for the girls under their instruction, and that they should have sufficient capital to enable them to meet their expenses until the profits of the work done in the institution were sufficient for its support. Of the second of these two vitally important matters they were much in need, and of the first, although they received perhaps as much as they could do, still on account of the time necessary for the instruction of the females, it was found impossible to realize sufficient from the work done to support the school. The result of this was, that for the time being it proved a failure, although every effort was made, by those immediately interested in its welfare, to assist it in the accomplishment of the praiseworthy object which it had in view. Among these was Mr. D. Devlin, the well-known clothier of this city, who furnished the institution with a large amount of work, and who has manifested the most active interest in it since its organization. After contending against their adverse fortunes for a long time, hoping even in the midst of difficulties, and working with an energy and perseverance that deserved, if it did not secure, success, the Sisters of the Holy Cross were obliged to give it up. The enterprize was now undertaken by the Sisters of Charity, by whom the present handsome building in Forty-second street was erected. The Sisters, of whom there are twelve altogether, and who are under the charge of Sister Helena, entered into formal possession of the building on the 14th of Sept. last, and at the same time upon the special duties which they had assumed. As the internal economy of the institution, and the general manner in which it is conducted, possesses much interest, not only for our Catholic readers but for all who desire the success of enterprizes of such a character, we propose to give the result of our observations and inquiries during a visit, which we made on Wednesday last. The edifice, in its external appearance, is an ornament to the particular locality in which it is situated, and in its internal arrangements is admirably adapted to the purposes for which it was built. It stands on a lot forty feet in front by seventy deep, and has a large yard which is used as a place of recreation for the inmates. Including the basement and attic, it is six stories high, and the apartments, of which, according to their divisions, there are from three to five and six on each floor, are neatly, though, in consequence of the limited means, or we would be more correct in saying the want of means, with which the Sisters have to contend—not so completely furnished as we could wish to have seen them.

The basement is divided into the laundry, the kitchen, the refectory or dining room, for the apprentices,—as we shall call those under the instruction of the Sisters,—and the dining room for the Sisters themselves. The bath rooms for the use of the inmates, the furnaces by which the building is heated, and the store room for the provisions, a very essential part of the institution, are also on the basement floor. The order and cleanliness which mark every thing in this part of the establishment and which are apparent in all its departments, are peculiarly gratifying as giving an indication of the general manner in which the whole institution is conducted. We say this not for the purpose of praising the good Sisters under whose management it is placed, and who work from a higher and a purer motive than that which seeks its reward in the world's estimation, but for the gratification of those who look upon the noble work in which they are engaged in its true light and who are always pleased to hear of the establishment and success of such institutions. There was one other thing on this floor which attracted our notice at the time as showing the notice which is given to all the details and that foresight which provides against every probable emergency or accident. At one end of the hall was a long hose ready for use at any moment and capable of being brought to bear upon any part of the building where it might be required.

The first floor is divided into two spacious reception parlors, a chapel and the community room, or apartment in which the Sisters meet. In one of the reception parlors there is a show case containing specimens of a part of the work done in the institution, and which from their beauty of finish would, we have no doubt, be regarded with particular pleasure by the fairer portion of our readers. We do not pretend to a knowledge of the details of the work, but we have seen specimens of needlework which at public exhibitions received the highest praise and which could not with justice be compared with those which came under our observation at the Industrial School. It would take a long time to enumerate the various kinds of needle work which we saw, but the vestments struck us particularly as being beautifully finished.

The second and third floors are for the most part occupied as work rooms by the apprentices who at the time of our visit were busily engaged under the direction of the Sisters at various kinds of needle work. The first thing that strikes the ear on entering these apartments is the clicking sound of the sewing machines of which nine are always in constant operation every day. These we understood have been furnished by Mr. Devlin whose name has been already mentioned in this article and whose work is one of the principal means of support to the Institution. They are used in the making of many of the different articles of clothing for sale in his establishment and are a most valuable adjunct to the School. A large number of the apprentices are employed in the preliminary operation of basting, a scientific term, the meaning of which is not generally known by the sterner sex but for whose enlightenment we may say that it is a temporary tacking or stitching of the pieces together before they are placed under the sewing machine. The fourth floor is taken up entirely by the dormitories which are admirably ventilated and which in point of neatness, and that still more important desideratum, cleanliness, surpass, if possible, the rest of the building. The fifth floor or attic story is occupied for storage purposes, so that no part of the building can be said to be without its particular uses.

Now those who suppose that the apprentices have to work very hard will be agreeably disappointed to learn that the hours of labor are only from eight in the morning till half-past four in the afternoon and that between these hours they are allowed from a quarter past twelve to one o'clock for recreation. The Sisters do not believe in over-tasking the physical powers, and in this they present an example which it would be well for society to follow. The day is divided into parts, each of which has its separate duties, as the case may be. Thus, at half-past six o'clock in the morning the bell rouses all the inmates from their slumbers and calls them to the renewal of their labors. They first assemble for morning prayers, after which they sit down to breakfast in the dining room, which is a spacious apartment, capable of accomodating at least one hundred persons. This necessary and pleasant operation performed, they proceed to their several work rooms in which they pass the time till a quarter past twelve, when they meet for prayers. Then follows the dinner and after that the recreation in the yard, in which the Sisters themselves occasionally participate—a fact, the mention of which may help to dispel the false ideas which some entertain about convent life, and its being the antipodes of every thing that gives existence many of its highest and happiest hours. If they could only see the bright cheerful, happy, contented looking girls who are acquiring in this Institution that knowledge which is to be to them hereafter a means of independence, their opinions of convent life would undergo a very material change. There are many of our wealthy ladies who would gladly exchange a portion of their riches for the redundant health of the inmates of the School of Industry, among whom the presence of a physician is, we would almost say, as great a curiosity as the visit of a comet to our solar system.

There are seventy apprentices in the institution, all of whom are instructed in plain and ornamental needlework, in the making of linens of all descriptions, artificial flowers for the decoration of altars and tabernacles, wreaths, crowns or bouquets, church vestments of every style, kneeling and benediction stools, embroidered in various and beautiful designs, benediction veils of the richest quality, copes albs, surplices and cinctures, besides boys cassocks and barettes. Then they are taught dressmaking, and receive thorough instruction in the use of the sewing machine. But this is not all, for while the means of supplying their temporal wants are placed within their reach, their religious and moral training is not neglected, and a portion of the day is devoted to their instruction in reading, writing, and the ordinary rudiments of education. It is the intention of the Sisters to get up a library for their use—a fact which we cheerfully make known, as we have no doubt they will receive contributions to it from many of our readers. We should also inform our readers, that although the institution is really self-supporting, yet there are many expenses which the Sisters are obliged to incur, and which are absolutely necessary for the wants of the establishment. As they are also indebted for the building, it is almost needless to say that they require all the assistance they may receive. The proceeds of a lecture, or a fair, would be particularly acceptable to them, and would do something, no matter how little, towards relieving them from debt.

In addition to the Industrial School, there is in the same building a day school for the instruction of young ladies, and which, although but recently opened, has already about twenty pupils. It has, however, no connection with the institution itself, to the support of which its receipts are intended to contribute. All the branches of a liberal education are taught by Sisters specially appointed for the purpose, and particular attention is given to the instruction of the pupils in those substantial and necessary accomplishments, without which no female education can be considered complete.

Although the Industrial School has had many difficulties to contend with—such difficulties as are always encountered by every enterprize that is in want of the necessary pecuniary means to ensure complete success—it is yet in a fair way to succeed, and in the course of three or four years will, we trust, be enabled to extend its usefulness over a much larger field than that which it now occupies.

REVOLUTION IN HAYTI.—Accounts from Hayti, dated at Port au Prince on the 10th, and Jeremie on the 12th inst., state that the revolution was about over. One account says that the Emperor was defeated in battle by General Jeffrard, and retreated with the imperial army at his heels, to the capital; while another mildly states that his Majesty was compelled to return, and it was thought he would soon abdicate. Indeed, the Empress had advised Soulouque to that course, and he threatened to shoot her for her pains. All accounts, however, agree that the country was thoroughly aroused against the Emperor, and the proclamation of the republic of Port au Prince was daily looked for. It is the intention of the republicans, should they succeed, to throw open to trade the ports that have for years been closed to commerce, and also to revoke the monopoly law.

MORE TROUBLE WITH THE MORMONS.—By a despatch from St. Louis on the 2d inst., and which is based upon a letter from Salt Lake City, dated January 7, we learn that Judge Sinclare had adjourned the Grand Jury *sine die* upon the petition of nine of its members, in which they declared their inability to proceed in the examination of witnesses, in consequence of the excitement and violence manifested towards them. The Jury was composed of nine Gentiles and twelve Mormons, and the factious spirit ran so high that revolvers were freely drawn. A general fight with great difficulty was prevented. The letter adds, that any idea of an impartial jury or justice being obtained in that city is preposterous, and that martial law will probably be established.

STATISTICS OF THE ROMAN STATES.—The Roman territory presents a superfices of 41,295 kilometres (6-8ths of a mile each), of which about two-thirds are mountainous, and rather more than a fifth wooded. The population, which in 1850 amounted to 3,006,771, was, by the census of 1858, 3,124,668, being and average of about 75 inhabitants per square kilometre. The country, which is divided into 20 provinces, 181 governments and 223 communes, is essentially agricultural, and is divided by the Appenines into two slopes. That which is on the side of the Adriatic is very fertile, and covered with a rich and varied vegetation, while the part which is bordered by the Mediterranean is naked, uncultivated, and swampy, in the former part the land is divided into small estates, but in the latter it is quite the contrary. Although manufactures have, within the last few years, made a marked progress in the Pontificial States, they are still far behind other countries. The Roman States import the great majority of manufactured articles required for the country, and export in exchange only raw materials. The imports consist of woven goods of all kinds, mercery, glass, trimmings, &c.; and the exports of corn, cattle, hemp, raw silk, &c. In 1856 the former amounted to 9,797,822 scudi (5fr. 38c. each), and the latter to 9,685,283 scudi. In 1857, in consequence of the Government having made a reduction in the duties, the imports increased to 12,627,432 scudi, and the exports to 11,625,355.

POETRY AND PORK.—It is somewhat remarkable that Italy, the land of poetry and song, should at the same time be one of the largest dealers in pork; such, however, is the fact. According to recent published statistics, the salt pork trade of Tuscany alone amounts to 2,000,000 francs annually. About 800,000 francs worth are consumed in the country, and the rest is exported to England, France, Algeria and Sardinia. The flesh of the wild swine of Italy is the most delicious known.

The Sewing Girl.

There was a cheerless fire in an empty room,
On a cold December day,
And the biting wind, through a broken pane,
Had cruelly forced its way;
The chill of coming death was without,
The sky looked gloomy and drear,
And the feathery snow-flakes fell thick to earth,
Meet shroud for the dying year.

And ladies wrapped in warm furs went past,
And men muffled up to the chin,
And the heart of the city beat quick and fast,
And noisier grew the din;
And children went up and down the street,
And tiny snow-balls tossed,
And delicate women and grey-haired men
Rejoiced in the coming frost.

Still by the cheerless fire in that empty room,
On that cold December day,
There sat and sewed from morn till night,
One prematurely grey;
She rises some hours before the dawn,
From a short and troubled doze,
And through Winter's cold and Summer's heat,
She sits in that room and sews.

She hears the sound of no friendly voice,
She meets no loving smile,
More lone in that peopled solitude
Than Crusoe in his isle.
She sees the gay and the happy pass,
And she hears the ceaseless stir, [groups
And she knows that not one in these laughing
Bestows a thought on her.

And there, from morn till eve, she plies
That bit of shining steel,
And grudges the few short moments she gives
To snatch a scanty meal.
To make up lost time more rapidly move
Those fingers, shrivelled and thin,
For she measures her life by the yards she sews,
Her eras are work turned in.

And winter passed, with its frost and snow,
And Spring, with its budding leaves;
And Time, in his fervid glory came on,
With his wealth of Summer eves;
And out to the open country parts
The human tide o'erflows;
But still through the long, bright Summer days,
She sits in that room and sews.

Some are up on the breezy mountain-top,
Some down on the grassy lea,
Some saunter along the pebbly beach,
Some are out on the open sea—
And rivers roll on, through meadows green,
And the gentle south wind blows,
And wild flowers blossom in shady nooks,
While she sits in that room and sews.

And her thoughts; oh, who can tell her thoughts,
As the needle goes out and in;
Though calm and motionless, there she sits,
Her mind is busy within;
For many a bitter question then,
Her overcharged heart will ask,
As with aching head, and dazzled eyes,
She plods at her weary task.

"If Joy and Pain, in this nether world,
Must fairly balanced be,
Oh why not *some* of the pain to them,
And *some* of the joy to me."
But she chid that bitter feeling down,
And knelt, and I heard her say:
"The night cometh on when no man can work,
Let me work while it is day." M. M.

THE MAN OF THE SHORE.

It may be known to few of our countrymen, while traversing, in quest of the "lions" of Paris, the bridge called the *Pont des Arts*, that there is either now standing, or at least stood so lately as the year 1837, at the foot of that antique palace of the Louvre, teeming with historical recollections, a humble cabin, the modest construction of which affords a striking contrast with the splendid architecture of the closely adjoining seat of royalty.

But, obscure as were originally alike the dwelling and its occupant, the former has derived a sacredness, and the latter a name, from deeds which it is not always within the scope of beneficent royalty to achieve. Victor Dacheux was a poor man, who, under the impulse of a humane disposition, devoted himself to the task of watching for and rescuing such persons as, from accident or design, had fallen into the Seine; and wonderful as it may appear, he was able, in the course of a few years, to save in this way the lives of two hundred persons. He pursued this career notelessly, and without ever appearing to think of reward, till at length one of the 6,000 franc prizes for virtue in humble life, instituted by the benevolent De Monthyon, was awarded to him, along with the cross of the legion of honor. It happened that, previous to that time, his little hut was swept away by a flood of the river, and the first use he made of the money was to rebuild it, that he might persevere in his philanthropic career. He also invented a sort of stomach pump, or similar apparatus, for extracting from their lungs the air vitiated there by compression, and substituting in its place a pure element, previously warmed to the temperature of the body, and restoring, by this operation, their elasticity and play. This admirable discovery, extolled to the skies at the time by the chemical committee of the Academy of Sciences, whose report soon found its way into the public prints of other countries, procured for the benevolent inventor the most advantageous proposals from the British Government, to induce him to transfer his establishment to the bank of the Thames. But Dacheux was a patriot as well as a philanthropist; and declining the 6,000 francs (£240) per annum, offered him by England, preferred remaining in his own country, where a pension of 1,200 francs (about £50) settled upon by the city of Paris, barely sufficed for his most urgent wants.

These were soon rendered more pressing and painful by family misfortunes; by pecuniary losses, incurred by his confiding, generous disposition; as well as by the bodily infirmities incident to a life of unremitting toil and exposure by night and by day. Acute pains had begun to cripple his benevolent activity, and even slight paralysis was threatening its ultimate destruction; and the consequence was a state of poverty and destitution, carefully concealed, however, with manly pride, from the knowledge of every one, from the fear of having forced upon him any gratuity on rescuing a wealthier victim than ordinary from the waters. His penurious style of living was ascribed by some to economy, by others to avarice; and none perhaps knew, save the cheerful partner of his benevolent labors, the full extent of their mutual privations.

It was at this critical period that it pleased Providence to place him in circumstances of trial which many who stand the fairest in the opinion of the world might have found it difficult to resist. One night, while smoking his pipe as usual, his keen experienced eyes fixed heedfully upon the river, he perceived the body of a man drifting slowly along its course. In two minutes he had doffed his clothes, and was in the middle of the stream, grasping the object he vainly hoped to save. But alas! the decomposition of the body proved it to have been long the prey of the waters—a late rise of the river having disengaged it from some obstacle which prevented its earlier appearance on the surface. All that Dacheux could do was to note down any discernible particulars respecting the evidently aged sufferer; but on removing his decaying garments, no clue to his name or residence could be found; nothing but an old leather pocketbook containing twenty-four bank bills for 1,000 francs each. These Dacheux dried with the utmost care, and replaced them in the pocketbook, in a secret drawer of his little desk, unknown even to his wife and children, so much did he fear lest their extreme destitution should tempt them to infringe on the sacredness of the deposit. He had, besides, little doubt that the advertisements he intended to insert in the public papers would quickly bring forward the owners or heirs of so considerable a sum, which he promised himself no small pleasure in handing over to them.

He lost no time in conveying the dead body to the Morgue, where it remained exposed during the whole time prescribed by the law; but no one came forward to recognize or claim it. He continued to intimate in the papers, for months together, that such a person, whom he described, had been found by him (apparently carried off by apoplexy, and fallen by accident into the river,) between the Pont des Arts and the Port Royal; and that his *valuable* effects remained with the finder, only awaiting any owner who could prove his title to their possession. Nay, he went so far as to declare, that though no scrap of writing, affording a clue had been discovered on the deceased, there were sufficient effects in his hands, and particulars in his memory, to lead to an identification.

There was enough here to move both cupidity and curiosity, and bring forward swarms of pseudo relatives, who found their match, however, in the wary as well as faithful trustee. Many bona fide mourners for missing individuals came also with better founded hopes and proofs of identity; but none would tally with the no less eager hopes and wishes of good Dacheux. He was therefore compelled, notwithstanding all his disinterested exertions, to retain in his possession the twenty-four bank bills, about which he still thought it his duty to maintain inviolable secresy. Lest, however, sudden death amid the perils of his vocation should carry him off from his family, he placed beside the old pocketbook a paper in his handwriting, solemnly enjoining his wife and children, should no owner have previously appeared, to hand over the contents to some competent authority.

Three years passed away, and no relative or even acquaintance had come forward to lament the deceased. Times, meanwhile, had gone harder than ever with Dacheux. A bitter winter covered the Seine with blocks of ice, which partly destroyed his humble cabin, shattered nearly all his furniture, and left his family all but destitute. His wife and faithful associate in acts of humanity, was seized with a serious illness, requiring constant nursing and expensive medicines; while he himself was attacked with acute rheumatism, which crippled him for a time in every limb. In the midst of all this distress, it was little the labor of his children could add to the small income of the suffering household; but if even the sick man's glance rested for a moment with a wistful expression on the desk which contained the twenty-four bank bills, its upward direction would immediately seem to say, "Please God, whatever may be the extent of our trials, I will keep sacred to the last the charge He has intrusted to me!"

His eye rested upon it with a proud and delighted consciousness of integrity rewarded, when, shortly after (in a ceremony at which the writer was present,) a deputation from the Free Masons of Paris, in presence of more than twelve hundred spectators of all ranks and ages, waited upon him with a voluntary subscription, sufficient to replace on its original footing his benevolent establishment, and conferred upon him, amid shouts of applause and admiration, the unfading title of "*Le Homme du Rivage!*" (the Man of the Shore.)

But it was not only as an asylum for the resuscitated from drowing that this good Samaritan's house was gratuitously restored. It had long been the resort of every wounded workman on the banks of the Seine. If by the collision of two unwieldy wood rafts, a poor fellow got a bruise on the arm or a jam of the leg, he would hobble as best he might to good Monsieur Dacheux, and have his hurts dressed as skillfully and more kindly than in any hospital. If a poor female faggot-seller stumbled under her burden, while climbing the steep steps of the Quai de l'Ecole, and got, as may be supposed, an ugly fall, her legs would still drag her to Madame Dacheux, where the softest bandage and most healing ointment were set off by motherly sympathy and Christian charity. Not a day passed over in this lowly cottage without affording instances of humanity, to witness which (as the writer has often done) he feels to be a privilege, and to record them a duty.

Among the many wounded persons thus claiming the good offices of the "Man of the Shore," there came, one fine Spring evening, a young man, whose right hand had been grievously crushed by a barrel of saltpetre, which had slipped from him a few minutes before while rolling it on the quay. The thumb seemed well nigh destroyed, and two fingers terribly lacerated; and the agony of the sufferer was so intense, that, spite of his bodily strength, tears were trickling down his face. The skillful Dacheux, after washing, according to his custom, the formidable looking wound with warm wine, declared there was no fracture. But the hurt was of a nature to require the greatest care and attention, and having bandaged it up with the proper applications, and prepared a sling, he strongly advised the youth to return twice a-day to have his arm dressed, as long as it remained unhealed.

This was not an invitation to be despised, and the lad failed not to avail himself of it, night and morning, for several following days. The wound, serious as it was, soon did credit to the skill of the well-known cottage practitioners; and the jolly young workman, one of the handsomest specimens of humanity among his companions, soon recovered his naturally high spirits. No sooner was his cure completed, than he came one Sunday, in his holiday attire, to salute his physician, and asked, with well-meaning abruptness—

"What do I owe you, Monsieur Dacheux?"

"And what do you mean by that, my good friend?"

"Mean! why, to pay you your dues. Five-and-twenty dressings, and all that linen and ointment, must come to"——

"Neither more nor less than a shake of the hand, my dear fellow! Show me you can bear a squeeze of the one I cured, and we are quits. I never take money from any one."

"Oh, that will never do; and though I am but a porter on the quay, and have both my mother and grandmother on my hands, I have wherewithal to pay, I assure you."

"And I assure you once more that you owe me nothing. But tell me what countryman you are?"

"I come from Villeneuve le Roi, near Sens. My father was killed at Austerlitz; they say he was a gallant fellow. I never knew him. My mother, left a widow at nineteen, with no child but me, went to live with her father, who was a dealer in wines, and had, I may say, as pretty a bit of land on the banks of the Yonne, and as snug a house at Villeneuve as you could see. Well, we've had to sell it all!"

"And for what reason?"

"D'ye see, Monsieur Dacheux, my poor grandfather, one of the honestest men in the world, had but one fault—he liked his glass. I'm afraid I take after him. He was employed as a salesman by some of the first houses at Sens, and came on their account to recover money for them in Paris. One day, when he had received a pretty large sum, he disappeared, without our ever having been able to get the smallest tidings of his fate. He was subject to fits of blood to the head, poor old man; and no doubt this had happened to him somehow, and rogues must have taken advantage of it to rob and bury him secretly. But it was the worse for us. The Paris merchants could prove they had paid him the money, and as we had nothing to show for it to the wine-growers of Sens, of course we had to sell all to satisfy them, which left us without a sou. My grandmother fretted herself into a palsy, and my poor mother having no means of living at Villeneuve, had to come to Paris; where she toils hard making shirts for my fellow-workmen, and I get, when all goes well, three francs a-day, so that, with the help of God, we manage to live."

"Pray, what might be your grandfather's age?"

"Hard upon seventy."

"And his height?"

"Much the same as mine, about five feet ten."

"And his name, if you please?"

"Why, the same I bear after him, Maurice Goddard."

"And may I ask the amount of the sum which he had drawn, and you were forced to make good?"

"Just twenty-thousand francs, enough to ruin us out and out. But why do you ask me all these questions?"

"Why, to be useful to you, if I should have opportunity."

"How do you look at me, Monsieur Dacheux!"

"Not for nothing, believe me; you have inspired me with a lively interest. I have taken a great fancy to know your mother and grandmother likewise."

"We're highly honored, I'm sure; but if so, you'll have to take the trouble to call on us, for the poor dear old woman is past moving."

"You may expect me to-morrow; what address?"

"Rue Boucher, No. 15, up five pair of stairs. Oh! how delighted they'll be when I tell them of your visit! They know that to you I owe my cured hand. Good bye, Monsieur Dacheux."

"Till to-morrow, friend Goddard."

Early next day, the "Man of the Shore" was at the house specified, eager to confirm by authentic proofs the surmises floating in his mind. He found the humble abode distinguished by the peculiar neatness of those who have seen better days. The venerable grandmother, seated in her wheeling chair, seemed, in spite of bodily infirmity, in possession of all her faculties. Her daughter-in-law, Maurice's mother, was busy at her needle, while her son read to both, from an old paper, the report of the honors conferred on Dacheux by his grateful countrymen. His presence gave rise to transports of joy in this worthy family. Madame Goddard blessed him for his care of her son; and the old palsied woman

thanked him for the last bright gleam on her declining years.

It was not difficult to turn the conversation to the lost head of the united family—his painful disappearance, and the sad consequences which ensued from it. But the holder of the twenty-four thousand francs had enough to do to conceal his secret emotion, while putting to those, so deeply interested, the questions dictated by prudence.

"Had your husband," he inquired, "no mark or token by which he could have been recognized?"

"Oh! dear yes," was her ready answer; "the poor fellow was in the first of the revolution and had two nngers shot off at the battle of Fleurus."

"From which hand?"

"The left; and then at the great battle of Jemmappes he got a sabre cut from the right ear to the chin, which left such a lovely scar!"

"And may I ask if there was anything remarkable in his dress; what did he usually wear?"

"Oh, at the time he was lost, an old grey great-coat (for it was cold, dirty weather), and under it an old hussar jacket, which he could only wear out so."

"Oh," added Maurice's mother, "you forget he always wore a silver watch with a steel chain"

Yes!" said the old dame sighing, "with a gold heart hanging from it, which I had given him the day we were engaged, and which never left him."

"But," abruptly interrupted Dacheux, now almost sure he was right, "a man in the habit of receiving sums of money must have carried a pocket book."

"To be sure he did," replied three voices at once.

"And of what color?"

"Oh, black leather originally, but so worn by use that you might have half fancied it red."

"And fastened," said the mother, "with a little steel clasp."

"And inside," sighed the grandmother, "my poor good man always carried an image of his patron saint St. Maurice, which I gave him, when I was a girl, once upon his birthday. Ay me! 'tis a long, long while ago!"

"But, sir," young Maurice could not help saying, "methinks, from your eager looks and anxious questionings, one might almost suppose you had some object in view."

"I have," replied Dacheux, convinced, from all these particulars, that the rightful heirs he had sought for so many years in vain, now stood before him; "I have indeed a motion, that, about the time you mentioned, an old man was taken out of the river, on whom a pocket-book was found; and I should not be at all surprised if you were to get back all it contained."

"You don't say so? and wouldn't it come apropos to let me marry Celestine, whom they won't let have me, because I have nothing?"

"And pray, who may Celestine be?"

"The prettiest girl on all the quay, for whom I am dying. Fancy, Monsieur Dacheux, their letting me fall in love with her, and never hindering her a bit from loving me again; and then when I wanted of course to marry her, asking me what I had to marry upon? And when I said just my four quarters, and I am sure they are substantial enough, they laughed in my face, and Celestine cried, and I was like to choke. I appeal to you, Monsieur Dacheux, could a poor fellow be worse used?"

"And who is the father of your bride elect?"

"Monsieur Aubert, a rich fellow in the cider line."

"Ay! I should have something to say with him; for last summer, no farther back, I fished out his only son, who was taken with a fit while swimming at high water in the Seine. I'll see what can be done for you this very evening in that quarter; and you may come and hear the result at twelve o'clock to-morrow."

"Oh! I'll be there, without fail; but, dear sir, do you think there are any hopes?"

"It would be rash to promise; but we'll see."

"Ah! sir," said the youth's mother modestly, "you would be doing us all a great service, for the poor boy neither eats or sleeps as he used to do."

"Well, good people, all shall be done that lies in the power of man; but you have reason to look higher for the possible comfort and consolation of your latter days. I dare say no more at present; we shall meet to-morrow."

So saying, he left this interesting family, casting behind him a last look, so expressive of satisfaction, that we need not wonder if it laid the foundation for a thousand fond conjectures. None of them, however, came up in the faintest degree to the series of agreeable surprises awaiting them next day at the hands of the most upright and most friendly of human beings.

On Maurice's arrival at the cottage of Dacheaux, he found there before him the father of his mistress, the same who had laughed to scorn his former pretensions; but who, meeting him now with the most cordial frankness, said, "Excuse me, Maurice, for having received somewhat coldly your request for my daughter's hand; but why did you conceal from me that you were worth four-and-twenty thousand francs, and that you were only waiting an opportunity to purchase warehouses and set up for yourself?"

"What is all this you are saying!" stammered the bewildered Maurice; "hang me if I comprehend a word of it!"

"It shall be explained to you," replied good Dacheux, flying to his desk, and bringing forth the deposit so long and so discreetly preserved; "here is your own. If this pocket-book had contained a single name, the least word of direction to any one, you would have been put in possession of it next day, and your poor grandmother's property have been saved from the hammer. But, though long foiled in my researches, it has pleased Heaven to grant me at length the joy of restoring it to its lawful proprietors. It can only belong to those who have so well described it; look at this black leather reddened by long use, this old steel clasp, and, above all, at the image of St. Maurice. These twenty-four bank bills make the exact sum drawn by your grandfather, and which he was, no doubt, carrying back to his employers when, surprised by treacherous liquor, he fell into the Seine. Let this be a lesson, young man, to yourself!"

"Ah, Monsieur Dacheux, there is little fear of my forgetting it. But are you really quite sure this pocket-book was my grandfather's?"

"Yes; by the tokens of this watch, which was also upon him, and the little steel chain from which still hangs your grandmother's golden heart, and by that of the two fingers of the left hand which were missing from the old man I drew out of the river, and the scar from the tip of the right ear to the chin. How could all these marks meet in any but the right person? Nay, my own heart tells me this restitution is the dictate of Heaven. I am too happy in making it, to be under any delusion."

So saying, he warmly embraced the delighted young man, whose honest gratitude found vent in the expressions of unsophisticated nature, and whose goodness of heart soon prompted him to make his relatives at home the sharers of his joy. Panting and breathless, scarce able to speak for delight, he announced to the two dear maternal friends of his youth the happy change in their circumstances, and thrust into the shaking hand of his grandmother the well-known pocket-book, saying, as he did so, in his turn, "Here is your own."

"Nay, yours, my children," exclaimed the palsied one, exerting, to transfer it, more strength than she had done for long; "methinks I feel reviving already, and as though God might yet grant me to see my great-great-grandchildren."

The marriage of Maurice with Celestine Aubert took place soon after, and joining his father-in-law, whose experience in the cider trade was very extensive, they were soon at the head of that flourishing branch of business. The old grandmother quitted her lodging up five pair of stairs, and came to live with her daughter and the young couple on the Quai de L'Ecole, where the good air she breathed, and the sight of her children's happiness, so far restored her, that she could sally forth on crutches, to thank in person the author of all their prosperity. She and the friends and neighbors by whom she was accompanied, found the indefatigable friend of humanity engaged in his vocation, having just rescued from a watery grave an interesting young woman, making, with her unborn infant, the 215th life he had been enabled to preserve.

Every one present crowded round the general benefactor, proclaing him the honor of his country, and a model for mankind; and all united in beseeching him to continue, while strength permitted, his heroic career, exclaiming, "Never will your memory perish from that of your fellow-citizens, or that proudest of titles with which they have thought fit to associate it, when they conferred on you the affecting surname of The Man of the Shore."

THE BOOK TRADE IN GERMANY.—A supplement to Klupffel's Guide gives some interesting statistics. Northern Germany contrasts strikingly with Southern Germany, both in production and consumption of books. In Northern Germany, Saxony and Prussia—*i. e.*, Leipsic and Berlin, are the great centres both of publication and sale. In Southern Germany, Austria, though the smallest producer, is the largest consumer. In the last few years quite a new market has been opened up to the trade in Austria. The editor of The Guide explains this by saying that the interest for literature there is fresh and young; and there being no stock on hand in the Vienna shops, all has to be ordered at once from Leipsic. Bavaria, on the other hand, is the worst market of the Southern States. What taste exists in Bavaria is for art rather than literature. The library of the well-to-do farmer or manufacturer of Bavaria consists of little more than a couple of Prayer Books and some bound volumes of The Flieglende Blatter, a great contrast to the neat collection of solid books every better farm house in Northern Germany has to show. In Wurtemberg (Stuttgardt) there is more intellectual life and more production; but it is not a good market. Baden and the Rhenish Palatinate, on the contrary, publish little, but buy a great deal. It would appear, however, that the quality of the books sold has by no means kept pace with the extension of the trade. The number of copies of books of the highest class which is now sold is neither greater nor less than it was. The causes of this the editor finds chiefly in the fact that the demand for scientific and philosophical books comes chiefly from the universities, and the salaries of the professors and teachers remaining what they were thirty years ago, while the cost of living has greatly increased, they have no cash to spare for books. On the other hand, the country families are becoming less and less literary. The library in a country house receives no additions, while the development of external splendor and luxury takes yearly a wider range.

A TIGER IN THE SEA.—A correspodent from Bangalore (Nov. 24) says: "A very extraordinary occurrence has taken place in this neighborhood. You may never have heard of a tiger being killed at sea, but the present will furnish you with an instance. Some fishermen of a village called "Hejamandy," some nineteen miles to the north of this, put out to sea long before daylight one morning, for the purpose of following their usual avocation. When they were some hundred yards from land, they espied something like a huge fish a short distance from them. They naturally rowed up to it, and one of the men made a blow at it with his harpoon. At this the animal rushed at the boat, laid hold of the nearest man with his paws, and in dragging him overboard upset the boat. It was then the men found that it was a tiger, and not one of the finny tribe, and of course swam to the shore for their lives. The poor man who was in the clutches of the beast vainly struggled for some time, and then sank under the waves a corpse. The beast next got on the boat, which was floating bottom upwards, and took formal possession of it. In the meantime the man who had got to the shore raised a hue and cry, and collecting some more hands, put off in two or three boats to give the beast battle. Not having any firearms with them, this was a work of some danger, but one fellow more dexterous than the others, at length struck his harpoon into the neck of the beast and settled him. The body of the unfortunate man was recovered from the sea the following morning. I hear that the full reward of thirty-five rupees (!) was divided amongst the relatives of the unfortunate man who lost his life, and the man who put an end to the tiger. It is very probable that the beast had come down during the night to the seashore to feed either on crabs or some carrion, and that, overstepping himself, he might have been washed into the sea by the waves, and once in could not manage to make an exit through the surf.

The Lever Line, or "You Must Start for Galway."

AIR OF YANKEE DOODLE.

Orrell Lever went to town,
To plant another steam-line
He stuck his hat upon his crown
And jumped upon the engine.
Orrel Lever went to town,
Orrel Lever dandy;
We'll travel by the Lever Line,
Because it is so handy.

Says he, "I very plainly see,
As I've been planning all day,
In steaming to Ameri-kee,
Sure you must start from Galway.
Orrel Lever, &c.

If a hurry you are in
To go the over-all way,
And lose time, you must begin,
By starting off for Galway.
Orrel Lever, &c.

If by chance you give a fool
Who does things in a small way,
He'll go, perhaps, from Liverpool,
When he should start from Galway.
Orrell Lever, &c.

But other people, who are wise,
Will use their best endee-vor,
To save their time, and patronize
The line of Orrell Lever.
Orrell Lever, &c.

He's lots of packets to New York,
Likewise to Newfoundland, Sir,
And reg'lar bricks to do their work,
As captains in command, Sir.
Orrell Lever, &c.

In case you might have any fears,
I'll just give you a notion,
He's got the best chief engineers,
That ever steamed the Ocean.
Orrell Lever, &c.

His ships—each fitted with a *screw*,
A downright, might cleaver;
And there's no knowing what they'll do,
Now they have got such a *Lever*.
Orrell Lever, &c.

If you wish to write a host
Of letters, and to fix days,
Just send them on by Lever's post,
They'll be across in six days.
Orrell Lever, &c.

Johnny Bull and Uncle Sam
Will thus be drawn much closer;
And people will not care a straw
For any Boats but those, Sir.
Orrell Lever went to town,
Orrell Lever dandy;
We'll travel by the Lever Line,
Because it is so handy.

TRAITS OF HORSES.—The confidence of a horse in a firm rider and his own courage is great, as was conspicuously evinced in the case of an Arab possessed by the late Gen. Sir Robert R. Gillespie, who, being present on the race course of Calcutta during one of the great Hindoo festivals, when, perhaps, several hundred thousand people are assembled to witness all kinds of shows, was suddenly alarmed by the shrieks of the crowd, and informed that a tiger had escaped from his keepers. The colonel immediately called for his horse, and grasping a boar spear which was in the hands of one among the crowd, rode to attack this formidable enemy. The tiger probably was amazed at finding himself in the middle of such a number of shrieking beings flying from him in all directions; but the moment he perceived Sir Robert, he crouched with the attitude of preparing to spring at him, and that instant the gallant soldier passed his horse in a leap over the tiger's back, and struck the spear through his spine. The horse was a small grey, afterwards sent home by him as a present to the Prince Regent. When Sir Robert fell at the storming of Kalunga, his favorite black charger, bred at the Cape of Good Hope, and carried by him to India, was, at the sale of his effects, competed for by several officers of his division, and finally knocked down to the privates of the 8th Dragoons, who contributed their prize money, to the amount of £500 sterling, to retain this commemoration of their late commander. Thus the charger was always led at the head of the regiment on a march, and at the station of Cawnpore was usually indulged with taking his ancient post at the color staff, where the salute of passing squadrons was given at drill and on reviews. When the regiment was ordered home, the funds of the privates running low, he was bought for the same sum by a gentleman, who provided funds and a paddock for him, where he might end his days in comfort; but when the corps had marched, and the sound of the trumpet had departed, he refused to eat; and on the first opportunity, being led out to exercise, he broke from his groom, and galloping to his ancient station on the parade, after neighing loud, dropped down and died.

PRESERVATION OF EGGS.—Put as many new laid eggs as you wish to preserve into a common cabbage-net, and then dip them into a boiling pot of water on the fire for about eight or ten seconds, then store them, and the eggs will be as fresh as can be wished for any culinary purposes.

LATEST FROM EUROPE.

The Catholic Clergy of Ireland and the Galway Steamers.

THE PHŒNIX SOCIETIES AND THE GOVERNMENT TRIALS.

Neutral Position of England in the Continental Troubles.

THE WAR EXCITEMEET CONTINUES.

&c., &c., &c.

The last intelligence from Europe, which is of a still more belligerent character than that received by the previous arrival, came by the Arabia, which left Liverpool at half-past 3 o'clock on the afternoon of the 15th ult., and which reached Boston Saturday the 29th ult. We give the important points of her news:

IRELAND.

THE IRISH HIERARCHY AND THE GALWAY LINE OF STEAMERS.—The following memorial has been forwarded from the Most Rev. Archbishop of Tuam and his clergy to the Lords Commissioners of Her Majesty's Treasury.

The Memorial of the undersigned Archbishop, Parish Priests and Curates:

SHEWETH—That your memorialists have observed, with profound satisfaction, the establishment of a line of steam packets between the port of Galway and the eastern ports of America, which offers a safe, a decent, and rapid passage across the Atlantic to the poor and humble of our flocks, who, forced to abandon all hopes of bettering their condition at home, by the want of adequate security for the fruits of their toil, seek a field for their laborand industry in America and emigrate thither, expecting to obtain, by their exertions, a happy and secure home for themselves, their wives and children. Your memorialists, in referring to the enormous emigration of the Irish people that has taken place within the last ten years, need not now dwell on the scenes of cruelty at home by which it has been stimulated, deeming it more suitable in this memorial to remind your lordships of the sufferings and privations which these enterprising emigrants encounter during the terrible ordeal of a passage (often of from forty to sixty days) across the Atlantic in an overcrowded and ill-ventilated ship. The records of the New York Emigrant Society show that in many seasons the mortality on board some of these emigrant ships has almost equalled that of the mid-passage of a slaver—that on arrival at the American port a nearly equal number to that which died had to be taken to the hospital, and that of those who left the hospital with life many have been permanently disabled, and, from being hardy laborers, become burdens on the charity of the public for the remnant of their miserable days. But, worse still, your memorialists show that the overcrowding of these emigrant ships, the indecent mingling of the young and old of both sexes, and the too free communication between the sailors and poorer emigrants, so often permitted in sailing ships during the long period occupied in the passage, necessarily exert a most disastrous influence on the morals of young females. Hundreds of young women who left their native villages in Ireland pure and spotless, and ignorant of even the existence of vice, have fallen under this terrible system, and landed on the shores of America only to become outcasts from society and a disgrace to their name and nation.

It has been ascertained from the lips of these poor victims themselves, and from other sources, that it is not until the third or fourth week of the voyage that the evil influences to which your memorialists advert begin to produce their pernicious fruits. Your memorialists further show that, in many cases, the male relatives of the family, acting as pioneer emigrants, after a few years' successful toil in America, send for their female relatives—sisters and daughters—who, under the present system of emigration, have to travel to Liverpool, where, unprotected, unfriended, unfriended, and ignorant of the snares that surround them, they are often robbed of their very clothes, and worse, entrapped into crime while waiting to embark in the emigrant ship. Some of these poor victims, when awakened to a sense of their shame, forfeit their passages, abandon themselves to their fate, and are never heard of more till, in the last dark hour, when the shadow of death shuts out shame, their sad story becomes revealed. Memorialists show that the short passage, the high discipline, and the good arrangements which prevail on board the Galway steampackets have excited the highest hopes that an end may be put to the miseries endured by, and the demoralization too often effected among, the poorer of the Irish emigrants; and memorialists therefore, feel that it is their duty, as the appointed guardians of the morals of their people, first to advocate their cause at home, by invoking legislative protection from the manifold cruelties heaped on them of late, and then to use all the influence in their power to support and sustain an enterprise certain to be followed by such beneficent results. Your memorialists show that the geographical position of the port of Galway eminently fits it for the transatlantic postal service of this kingdom; that more than one-third of the letters that pass between America and the British Empire are letters to and from Ireland; that such Irish correspondence can be transmitted by the Galway line in three-fourths of the time occupied at present in the transit, and that even British letters can be transmitted in one-sixth less time than at present. Your memorialists, therefore, pray that, in consideration of the great advantages which the Irish emigrant population, whether forced or voluntary, will derive from the permanent establishment of the Galway steam line, and of the social and commercial benefits which must necessarily follow from the increase of postal facilities which the establishment of this line offers, your Lordships will give to the Galway Steampacket Line a portion of the Transatlantic postal business of the country, and thus give to the public of the empire generally, and of this kingdom in particular, the advantages of having their letters to and from America conveyed by the shortest, most certain, and most rapid route.

The first signature is that of the Most Rev. Archbishop himself, then follow the signatures of the clergy of his Diocese.

THE PHŒNIX SOCIETY IN KILKENNY.—On the 8th of February an investigation was had in the case of the persons arrested in Kilkenny and at Callan on a charge of being concerned in the treasonable practices of the confederation styling itself the Phœnix Society. The magistrates holding the investigation were those who had committed the prisoners, the Earl of Desart, P. Poe, and W. F. J. Hort, R. M., Esqrs. They attended at the board-room of the county jail, for the purpose, at one o'clock. Mr. Kemmis, Crown Solicitor, was there in attendance to act on the part of the Crown, assisted by Mr. B. Scott, local Sessional Crown Prosecutor. For the prisoners, Mr. J. Quin, of Kilkenny, and Mr. Lowe, of Callan, appeared as agents. Mr. Quin had been it would appear, in correspondence with Mr. Hort as to the place where the inquiry should be held, and to whether it should be public or private. Mr. Quin objected to the jail, as he considered it would be derogatory to him professionally to attend in such a place, and on the part of his client, Mr. Martin Hawe, he courted the fullest publicity and the most searching inquiry before his fellow-citizens in open court. Mr. Hort, however, courteously declined to entertain these objections, stating that in his opinion it would be highly prejudicial to the ends of justice to hold a public inquiry at present, nor did he think it would be judicious to remove the prisoners to the Court House. The magistrates were engaged in a private conference for a long time, and it was considerably after two o'clock when the inquiry commenced. The reporters of the local press were, of course, excluded, as the inquiry was intended to be "private."

The prisoners brought forward were, Martin Hawe, leather merchant, Kilkenny; Edward Coyne, publican, Callan, Thomas Mangan and William Kavanagh, nailors, Callan; and Denis Sullivan, national school teacher, Ballydonell. The only witness who appeared to prove anything against these parties was Patrick Callaghan, a rather respectably dressed man, aged about twenty-five years, who had filled a place of trust under the Slievarda Coal-mining company, as their clerk in the Callan coal store. His evidence might be said altogether to tend to the inculpation of Hawe, what he had to say with respect to the other prisoners being of a most trivial nature.

FURTHER ARRESTS IN CORK.—Denis Shea, a respectable farmer, residing at Bawnmore, about three miles west of Macroom, has been arrested, and is now in the county jail, on suspicion of being a member of or concerned in a secret society. The authorities decline at present to permit any communication between Shea and his friends.—*Cork Reporter.*

COERCION FOR IRELAND.—The Dublin Freeman's Journal says: We have just received a copy of a circular issued by the Marquis of Downshire, Lord George Hill, of Gweedore, and Mr. Naper, of Loughcrew, stating that a meeting of the nobility and gentry will be held in Dublin on the 27th to form a Coercion Association for Ireland. It appears from the document that the gentlemen who are about to organize this new association have already matured their plans of coercion—plans which, if carried into execution, would render personal liberty a mockery, and the boasted constitution of these realms worse than a nullity. A more audacious set of propositions never emanated from men professing to regard public rights and personal freedom than those submitted by the three personages who are acting as the official organs of the deep conspiracy against this country, the existence of which has been long foreshawed by the landlord organs, but is now developed for the first time. To-day we have only space to note the fact and to call on the friends of the people, of peace, and of order in this country to watch the progress of this conspiracy against social order, and to defeat its machinations.

ENGLAND.

Parliament has been prorogued till February 3, and legislative business is at a standstill until that date. There have been many changes among the government officials of all grades—Ministers, Secretaries and Consuls have been recalled or transferred. A Minister to China has been appointed, and the Consul at Canton has been trahsferred to Japan, with the higher sounding title of Consul-General.

It was reported that Sir Charles Young had been recalled from the Commissionership of the Ionian Islands, and that Mr. Gladstone would succeed him. The London Daily News says that Mr. Young's term has expired, and that Mr. Gladstone will merely conduct affairs until the new commission arrives from England.

Chief Justice James Buchanan Macaulay, of Canada, has received the dignity of Knighthood.

A London firm, (Power & Witherby,) which has speculated largely of late in Lombardo-Venitian railroads, has failed.

It is said that the English Cabinet will preserve strict neutrality in case of a war between France and Austria, and that it has given a pledge to that effect to the French Government, provided France renounces all projects for extending her dominions.

It is currently reported and believed that the British Government will add twelve sails of the line to the squadron in Chinese waters.

The London Stock Exchange fluctuates with every political move in Europe, and therefore the rise and fall of stocks may be regarded as a pretty sure indication of coming events.

The depression of the London Stock Exchange continued until the 13th inst., but on that day the excitement greatly subsided under the influence of more satisfactory accounts from the Continent.

FRANCE.

The Paris correspondent of the London Times says that the French Marshals are charged to take command of the great military districts, and that the Generals commanding military divisions who were on leave of absence, have received orders to return to their posts. He also says that Count Walewski has protested energetically against the ominous impression that appears to rule supreme, and that he had, it was said, determined on retiring from a scene where moderation was no longer listened to.

The Paris Presse, Prince Napoleon's organ, is still warlike in its tone, and indulges in lengthy military articles.

An authenticated rumor from Paris says that orders have been given to prepare over one hundred transports; that Gen. McMahon is to command the army of Italy, and that thirty thousand of the African contingent are to cross over to Italy from the African coast.

Prince Napoleon's marriage with a Sardinian Princess is regarded favorably by the nation, and Queen Victoria has felicitated the Imperial family of France on the auspicious event. It will draw closer the bonds of amity between the two countries, and the impression prevails that the measure will secure the support of France to assist Victor Emanuel in becoming King of Italy.

It is the impression at Paris that Prince Napoleon's presence at Genoa and Turin will lead to popular demonstrations of an unmistakable character, but though Italy is agitated war is considered possible only in the event of the violation of treaties taking place, or being threatened.

The Paris journals which touch upon the King of Sardinia's speech, do not seem to consider it altogether so warlike in its tone as was at first imagined in Paris, from the summary.

AUSTRIA.

The spirit of the Austrian people has been thoroughly aroused, says the Vienna correspondent of the London Times, by the hectoring of Sardinia and the domineering of France, and they are well pleased with the spirit displayed by the Emperor. No fewer than ten thousand men were sent by railway from Vienna, on Saturday, the 8th, and by Wednesday seventeen thousand more, including cavalry, were on their way to Italy. Eight batteries, with 100 horses to each battery, were sent off on Monday.

The celerity and ease with which the troops moved from one extremity of the empire to the other had excited general astonishment.

Austria is making preparations for the worst, but is said to look forward to events with a feeling of indifference, augmented by her belief that one defeat of the French would in all probability lose the Emperor Napoleon his crown. The German press, with the exception of Austria, is in favor of peace, but they do not desire to see Austria abandoned. The feeling on this point may be gathered from the following:

The Gazette of North Germany says that Germany must not allow Austrian influence to be superseded by that of France, and The Swabian Mercury entreats Germany to look upon every attack on Austria as upon herself, and not wait till that country is compelled, before taking up arms.

The threatened storm about Servia has blown over, Austria is not re-inforcing her troops in that quarter, and the treaty of Paris is not likely to be broken by any intervention of that power.

The Imperial Law Gazette contains a decree prohibiting the exportation of sulphur, lead, and saltpetre to Servia and the Danubian Principalities.

SPAIN.

The Madrid journals are again agitating the question of the immigration of Chinese coolies into Cuba, owing to the continued diminution of the black population.

A royal decree suspends the recruiting for the colonies.

PRUSSIA.

The Prince Regent opened the Chambers on the 12th. The speech opened with a lament for the King's protracted sufferings, and an appeal to the Chambers to support the Regent. The general condition of the country is pronounced satisfactory. The budget shows the finances are in a favorable state, and sufficient for the expenditures. Increased outlay is asked for the maintenance of the royal dignity, for the augmentation of the army force, and for the support of the navy, which is reported to be in a flourishing condition. The peaceful relations of Prussia toward foreign countries continue, and all her friendly connections with the great Powers remain undisturbed. The efforts of the government have always, in concert with the other German Federal Pewers, been directed toward obtaining for the German Duchies which are under the Danish sceptre the full exercise of those rights to which the Federal law and treaties between the German Diet and Denmark gave them founded claims. The speech concluded with a patriotic appeal to the deputies.

A majority of the Prussian journals are anxious that their government should support Austria, in case she is attacked.

ITALY.

The excitement created by the King of Sardinia's speech at the opening of the Chambers has moderated, and it is now considered not to be so warlike as was first supposed. The King said "The political horizon is not clear, but the future must be awaited with firmness. The future cannot fail to be fortunate, because the policy of the government is based on justice and a love of the country's liberty. Piedmont is small, but great in the councils of Europe, on account of the principles it represents, and the sympathies it inspires. It respects treaties, and is not insensible to Italy's cry of anguish." The King concluded with these words: "Let us resolutely await the decrees of Providence." Prolonged acclamations followed the conclusion of the speech.

In Milan the disaffection to the Austrian Government exhibits itself in many ways. The walls of houses are covered with such inscriptions as "Death to the Germans," and as a consequence of this avowed hostility the troops are highly excited against the citizens, and the strictest discipline is necessary to prevent retaliatory outbreaks.

It is not true that the troops joined the people in seditious cries, as the last accounts led us to believe.

The official Piedmontese Gazette publishes the following note:

"The official Gazette of Vienna having announced the dispatch of reinforcements to Italy

the Piedmontese Government has thought it its duty to bring the distant garrisons near to the frontiers of Lombardy, without, however, calling out the contingent."

Three steamers, with troops, had arrived at Venice.

NAPLES.

The King of Naples had granted an amnesty to sixty-one political prisoners, including Poerio, Zetebrind, &c. Other concessions were expected to follow.

TURKEY.

A telegraphic cable has been successfully laid to Constantinople and the Dardanelles. It will be extended to Candia and Egypt in the Spring.

Another collision has occurred between the Turks and the Montenegrins, in which, it is reported that some lives were lost on both sides.

A new loan of fifteen million francs has been contracted by the Porte, in spite of English protests.

Rumors had been current that Count Walewski had retired from the Ministry of Foreign Affairs, and been succeeded by Count Persigny, but they lacked confirmation. Among the rumors which contributed to the Bourse on the 12th, were the departure of the Austrian Ambassador and the formation of an army of observation on the Alps. Neither of these, however, were confirmed.

CATHOLIC INTELLIGENCE.

The Abbot of St. Bernard.—We are enabled to state, says The London Weekly Register, of the 15th ult., that the Abbot of St. Bernard has resigned his office, and that the resignation has been accepted. The Abbot, Mary Bernard (for a Cistercian Abbot, once consecrated retains for life his dignity, cross, ring, &c.) has retired to the Cistercian Abbey of Mellerray, in France, one of the largest houses of the order, containing above 120 monks. No new Abbot, it is understood, will be appointed, the Government of St. Bernard being entrusted to a Prior.

The Late Martyr Bishop in Cochin China.—We make the following extracts from an interesting letter which was written a few days before the martyrdom of Bishop Melebior in Cochin China. It was published in the Regeneracion, a Spanish journal, and was addressed to the Very Rev. Father Antonio Orge, Vicar-General of the Dominican Missionaries at Madrid, of which Order the martyred Bishop was a member:

"Very Dear Father—Your letter gave me the greatest pleasure. I rejoice exceedingly that you are recovered; we heard of your illness, and awaited with anxiety the news of your recovery. To reward you for all you have done, and all you are still to do for your son, I shall this very night—for I am a night bird—send you an abundant harvest of news. To begin—I have already sent you by a special courier a sufficiently long account of the labors of this viciarate since the imprisonment of our venerable Bishop Diaz. On the evening of Good Friday I received by the courier from Macao, news both sorrowful and joyful together, of the arrival of Father Riagno and two missionaries, but none whatever of our good Father Salgot. I fear they will not be able to penetrate so far as the mission, and I should this moment be delighted could I see them sailing back to Macao. Our situation was so melancholy we did not know where to hide ourselves. Father Estevez, not having found any retreat, came to join the poor sinner who now writes to you, while the arrival, just at the same time, of three additional fathers, increased our perplexity, but also increased our joy; the Lord was sending laborers to His vineyard, therefore He had not abandoned it. The Virgin consolatrix of the afflicted will deliver the new comers from all danger, and on the 15th of last month, between the hour of midnight and one o'clock in the morning, we gave each other a fraternal embrace in the hut where Father Estevez was concealed. We remained together for two days, and it was not without much regret we were obliged to separate so quickly; but our neophytes were filled with dread, and not without cause. On the morrow, fearing the arrival of the Mandarin, they destroyed this hut. Father Valentin Berrio Ochoa went along with Father Riagno into a house which had served as a refuge to the venerable Bishop Delgado, as a retreat to the Bishop Marti, as a place of refreshment to the venerable Bishop Diaz, and where Father Estevez and myself had retired in days of imminent peril. Father Carrera remained with Father Estevez. In the month of March the persecution began to manifest itself; April arrived *furiis invectus*: All foreboded total extermination. The famous governor and viceroy of this country ordered that all Christians, without distinction of age or sex, men and women, the child and the old man, should trample upon the holy cross; that the principle people in each village should publicly and in writing abjure religion; that in each house an altar should be erected to the tutelary idol, whereon to worship the household gods; each village was ordered to have its padgoda; and, to enhance our misfortune, the execution of this warrant was confided to all such as would avail themselves of so favorable an opportunity for avenging injuries committed against their ancestors. Any one who demanded a permit to act as spy obtained it instantly. In a year of famine, just like that famine which doomed the inhabitants of Samaria and Jerusalem, you may judge what must have been the fate of Christians. I am incapable of describing it. I shall confine myself to some historical features, sufficient to convince you we are living among hordes of savages. At Ninh-Cong, former residence of the rector of the college, everything had been thrown into disorder; students and domestics were all dispersed; only two laymen remained to protect the place. An officer, accompanied by two or three spies, entered, seized one of the laymen, and on coming out caught one of our little boys in the house of a Christian, whither he had gone to regulate a certain piece of business. Now, indeed, war is kindled; a woman shrieks—her cry is taken up. The officer was in disguise, and the escort small; the losses were great, the evils that must ensue incalculable; the populace, wearied by all this annoyance, laying aside all respect for the dignity of the individual who called himself officer, opposed his pretensions with all their might. The escort fled from its chieftain; the chieftain became so humble that he sued for mercy. All would have been settled had the people come in crowds with money and bought the Mandarin. They omitted this formality, and the cause was lost. The officer was agent of the Grand Mandarin. The latter ordered a picquet of soldiers to destroy the town, in which there were more than ten thousand souls, and to carry away the crucifixes, that the cross might be trampled upon. What days of woe! Some flee—others conceal themselves—others surrender themselves up. Among these was the principal man of the town, Oung-truong-Hay—one deserving all praise, whose constancy equalled that of the primitive Christians. In vain they sought to make him trample upon the cross. He fears not death; their flattering seductions are equally vain; he despises them. He is an example to the people, and at the tribunal becomes the apologist of our holy religion. I have known a great deal of this man, and can bear witness to his knowledge and virtue. He comforts and consoles his companions in prison. We are ignorant what sentence will be awarded him at the capital. Let us return to the ruins of Ninh. Houses burned or divided among infidels, trees cut down, cloisters destroyed, the community of nuns dispersed, females wandering through the streets, the people pilaged—robbed of everything. Behold the picture of the town. I leave you to fill up the details, and pass onwards. On Holy Thursday, while a new picquet of troops were coming to reinforce those who had already caused such ravages at Ninh Cuong, we were occupied blessing the oils at Kien Lai, a village situated on the banks of the river, which the troops were descending—the same village where the venerable Bishop Delgado had been arrested. We had commenced shortly after midnight, and all was concluded before daybreak. We had not been disturbed; but three or four knots of the spies being in the village, we were on our guard; I desired the Fathers to retire immediately. Father Estevez was along with me. We had scarcely lain down when persons came in all haste with news that three Fathers had been arrested. In a moment all was in motion just like an ant's nest; one old woman takes charge of the chalice, another of the chasuble; a young man secures the ornaments, and old ones seek out a hiding place for ourselves. Every one is in movement; all in silence. Happily it was only a false alarm; the Fathers had escaped, and the principal men of the village had arranged matters with the officers. They bought them off with money. Here the special protection of Mary has been manifest, otherwise the ruin of the village was inevitable. When night came we separated. Father Estevez went to a village called Qeang Coung, the same were he had received the newly arrived Fathers; I went to Tralu, a little distance from my colleague, and near Lue-Tay, to be able to watch events. The officers continued to force the erection of pagodas, &c.; thanks to the arms gathered by Father Riagno, we were enabled to deliver ourselves from this annoyance in almost every village. These last days a report is in circulation that the command to arrest me has been reiterated; me the poor sinner. I consulted to know would it be advisable to surrender myself? All replied in the negative. I remain, therefore, in this purgatory. The Mandarin made a descent upon the village of Kien-Lao (before his arrival he had to receive as a present 500 *tales*). He announced that he came to take up the European (that he meant the individual who writes these lines), but knowing for certain he had taken his departure by sea, he would go away. The person who, up to this time, has been best able to avoid detection is Father Achurra; at present, however, he is very much exposed; even yesterday I was obliged to send five bars of silver, about five ounces of gold, to redeem the native Father who is with him. This Father had been to administer sacraments to a sick person, and it was in the house where he exercised his holy ministry that he was surprised by the alcalde and his officers. It was necessary to seek the remedy of money; fortunately, a friend of the alcalde's interfered; for, at first, he would listen to nothing less than thirty bars. A little more, a little less, the same thing is going on in every district, but we are sensible of the protection of the Divine Mother, whom we especially honor in this month. To-morrow, *Deo dante*, I hope to order prayers for the election of a coadjutor. Father Vicar Salgot, who, in the opinion of all, was a person worthy of this new office, set out from hence in January, with the intention of establishing a college at Macao, and since then we have not heard from him. The Chinese have spread a report of having thrown him into the sea. If, as we fear, it be true, this loss will cost the vicariate a long time to repair, and in this case I should not know whom to elect. Cast your eyes upon the troubles of your unworthy son. I am, at this present moment, almost alone to bear the entire burden of a vicariate such as this. I say almost alone, because the Fathers Riagno and Estevez, who might assist me somewhat, are struck down by a rather severe tercian fever. I am tired, very dear father; another time I shall write more fully to you. Do not forget this vicariate in your prayers, and above all its unworthy pastor. Take care that my ruin does not drag you in. If you are at Rome, and should see the Holy Father, beg him to give us his blessing, and kiss his foot in the name of the prodigal child. Our brethern, and all our Christians, commend themselves specially to your prayers, as well as he who now bids you farewell until his next letter.—If the Blessed Virgin preserves my life, I shall endeavor to please you by writing when I can; meanwhile supply for all my deficiencies. Accept the good intentions and devoted affection with which I am yours, from the bottom of my heart.

Our good God has consoled us by sending us the head of our venerable Bishop Diaz, which some fishermen found a few days ago. This precious head has been recognized authentically; I preserve it here with that veneration which is its due. When I shall have an opportunity I intend sending the chains with which he was loaded to Ocagna. They will, I doubt not, be a strong bond for uniting this vicariate with that beautiful nursery of science and virtue. I conclude. On the 22d of February Father Hein was decapitated. They insulted and ill-treated his corpse. At this present moment the prisons are filled with an innumerable multitude of Christians. Adieu, my dear father; have me always before you in your prayers and at the holy sacrifice; you see how much I require it. I always do as much for you. If this letter be the last, farewell till we meet in Heaven.

FR. MELCHIOR.

A Cathedral to be Erected at Fort Wayne.—Arrangements are being made for the erection at Fort Wayne next season of a magnificent Cathedral. Judging from the design of the proposed building, it will be a beautiful and commodious brick structure, 80 by 180 feet, with two lofty spires, towering upwards to the height of 175 feet. It is expected to have the whole enclosed and covered during the year. The cost is estimated at $40,000. This magnificent building will be a great ornament to the city, and all who take pride in its improvement will subscribe liberally towards its erection. The members of that church do not often call on other denominations for aid (says a paper published at Fort Wayne), but on this occasion they need outside assistance; and as they design erecting a building which will add so much to our city, they have a just claim to the help of all good citizens.

A letter from Saragossa says that a French Jewess, named Louise Collett, had been baptised there with extraordinary pomp, the principal authorities and the Bishop being present at the ceremony.

It is generally belived that the stipulations of the Concordat insisted on by the Pope have at last been adopted by the Grand Duke of Baden.

The Giorna di Roma announces the death of Monsgr. Emmanuel Angelo de Prade, Archbishop of La Plata, in South America. This prelate was born at Irupana, in the diocese of Pace, the 27th February, 1802, and was the first Bishop of Santa Cruz de la Sierra. He was named Archbishop of the Metropolitan Church in the consistory of the 25th September, 1855.

A letter from Rome says:—

"The sovereign Pontiff has appointed a new director of the Mont de Piete, in the person of M. Massani, advocate and Councillor of State. It was rumored that this appointment would be given to a prelate, but the management of the establishment is confined to a layman."

The Pope held a public consistory on the 23d ultimo to confer the Cardinal's hat on Mgr. Rauscher, Archbishop of Vienna.

Neil Gow.—Neil Gow, the famed composer and performer on the violin, possessed a great share of mother wit and readiness of retort, and was never the least put about in any company. Neil having borrowed some money from Mr. Murray of Abercairney, Mr. M. took a bet that he would for once put Neil to the blush; and just when a large party had assembled, and Neil had been placed at the head of his orchestra, Mr. M. addressed the leader: "I say, Neil, are you not going to pay me that five pounds you owe me?" Neil very calmly exclaimed, "Eh! eh! eh! if ye had held your tongue, I would ha'e been the last to speak o't."

FACETIÆ.

A Pertinent Question.—There is an inquiring genius away out west who wishes to know when that great Anglo-Saxon race, which he has heard so much about, is coming off. Can any of the readers of The Record inform him?

What is the difference between a sailor and a soldier?—One tars his ropes, the other pitches his tent.

The crew of a sailing boat threw out all her ballast, and she consequently upset;—how was she destroyed?—By lightening!

A philosopher resembles a cucumber—when most cut he is perfectly cool.

The individual who "stood on his own responsibility" is to be indicted for infanticide.

Shoemakers and milkmen make good sailors—they're both used to working at the pumps.

"What's the use," asked an idle fellow, "of a man's working himself to death to get a living?"

"You seem to walk more erect than usual, my friend."—"Yes, I have been straightened by circumstances."

"What an ungrateful return!" said a defeated candidate, when a count of his votes proved him to be in the minority.

The Chinese pretend to despise European ingenuity, but they cannot mend a common watch. When it is out of order they say it is dead, and barter it away for a living one.

Two passengers were conversing in a railway carriage. Said one to the other, "Do you know the 'Barber of Seville?'" "No," replied the latter, "I always shave myself."

Although the word "ovation" seems derived from the Latin *ovum*, an egg, we hardly suppose that a mob which pelts a poor fellow with eggs can properly be said to give him an ovation.

"What has been your business?" said a judge to a prisoner at the bar. "Why, your honor, I used to be a dentist—now I'm a pugilist; then I put teeth in—now I knock 'em out."

When is a fish like a bird?—When it "takes a fly."

Why is an egg like a horse?—Because it is not useable till broken.

What is the difference between a blind man and a sailor in prison?—One can't see to go, and the other can't go to sea.

A pipe, like a quack medicine, is nothing till it's puffed.

Dr. Johnson having heard that Foote had called him a "learned Hottentot," in return styled the actor a "pleasant villain."

"Ma, have you got any carrots?" asked a little boy, who had been writing a letter for his mother. "Why, my son?" asked his mother. "'Cause I left out a word in my letter, and the teacher says that when we leave out a word we must put in a carrot, and write the word we want to put in over the line."

When the brave Corporal Caithness was asked, after the battle of Waterloo, if he were not afraid, he replied, "Afraid!—why I was in all the battles of the Peninsula!" But having it explained to him that the question merely related to a fear of losing the day, he said, "Na, na! I didna fear that! I was only afraid we should be all kilt before we had time to win it!"

The Old Blind Piper of St. Paul's.—Among the many things one sees in New York, and which impress themselves on the mind in such a way that they are not soon forgotten, the Old Blind Piper of St. Paul's is perhaps one of the best known. He takes up his station every night on the stone base of the iron railing in front of St. Paul's, and plays away on his pipes with an energy that never tires. He is always accompanied by a little girl, his own daughter, (and he has four more of them at home,) who sits there with him from six in the evening till eleven or twelve at night, and who in her quiet, unobtrusive way, does more to move the compassion and substantial sympathy of the passers by than if she made a direct personal appeal to each. There are, as we have said, four more at home, and the poor blind father is their only support. It is a sad sight, and yet the old man in the midst of his poverty appears as cheerful and as contented as if he were beyond the reach of want. His music, it is true, is of the most doleful description, but if you let him hear the jingle of money in the open lap of his little girl, who sits by his side, he will almost immediately strike into a livelier air. Sometimes the poor little creature, tired out—for she is obliged to stay with her blind father till eleven or twelve at night—falls asleep on the cold and hard seat where they both take up their position, and where they remain until the great city itself has gone to bed, and the stillness is only broken by some noisy midnight revellers, or those who are obliged to work while others rest. We have not seen the blind piper for some time, but we presume he still keeps his post, if something better has not turned up for him. He is certainly an object for the benevolence of those who feel for the deserving poor—that class whose infirmities entitle them to the active sympathy of the public.

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CHURCH AND STATE IN MEXICO.

These terms are used by political aspirants for predominancy in the Mexican Republic in such vague and, to an outsider, incomprehensible significance, that from our distance it is exceedingly difficult to understand the real merits of the question, or at least the pretext that is usually presented by way of accounting for the civil strife in that unfortunate country. It appears that there is what is called a church party, supposed to be hostile to the State, and a State party, professedly inimical to the Church. On the other hand, it is clear that all the citizens of the Mexican Republic are at the same time, or at least profess to be, members of both the State and the Church. Out of Mexico, however, and especially in our latitudes, the adversaries of the church have all credit for being the patriots of the country, while the friends of the church are assumed to be enemies of the State. This hypothesis is evidently unsound, although it may be popular, and if we would form an impartial judgment we might begin by assuming that each party is honestly and equally in favor of both the State and the Church.

It is not supposed that the enemies of the church would wish her utter destruction, or desire to see her replaced by Protestantism, or any other form of religion. They themselves repudiate every such charge. The friends of the church, on their part, profess to be stimulated by a desire to promote the best interests of the Nation, and the consequence is that the Church itself is treated as an apple of discord between the conflicting parties.

The positions of these parties, however, are by no means equal. The Church is an incorporated portion of the State of Mexico, and has been from time immemorial. In that incorporation, with the original consent of the whole nation, the Church has been organized and has mingled in all the affairs of the State with the same loyalty as its adversaries. The rights which have been from the earliest times acknowledged as legal and authorized by the State ought to be recognized by the people as resting upon the same basis which supports their own civil and social rights and interests. There is no law which would warrant the confiscation of church property in Mexico which would not be as potent in the confiscation of private property; and consequently the overthrow of the church by violence or despotic authority, would be equivalent to a revolution of the most destructive and anarchical character. For, admitting the principle that a portion of a State, by violence, can overthrow rights long established, simply because those rights are a recognition of the Catholic religion, the principle would authorize the same party to overthrow the civil rights of all citizens, to confiscate the property of the wealthy, and, in short, to the whole extent of its power, to plunder and overthrow the rights of the citizens, whether in the material, civil, or ecclesiastical order. In the meantime, however, the church, prompted by the natural instinct of self-preservation, leans to the side of those who would maintain established order in opposition to those who would introduce revolution and universal social as well as religious anarchy. By this predilection it incurs the bitter enmity of all who profess respect for religion, but who in this civil contest are not sustained either by the wealth or the influence of the Church, and who reserve their resentment for the coming day, when, as they hope, they shall be at the head of civil affairs. Once they have attained to such a position they will compensate themselves for previous defeats and for being withheld from the possession of that long-cherished power to secure which they would not have hesitated to violate the rights of that portion of the people who adhered to the Church, and who regard its property as sacred to the purposes for the accomplishment of which that property was created.

Those who, on the contrary profess to be the friends of religion, and who support the vested rights of the Church contrive from year to year to extract large sums of money from ecclesiastical sources, on the plea, that if they are not supported, the enemies of religion will prevail in the State and confiscate the entire property. The probability is that it will come to something like this at last. If this should take place the very exhaustion of the means of the Church in supporting the struggle of its friends in the State will diminish the temptations on the part of its enemies by reducing the value of the spoils to which they look forward with a greedy eye. Under such circumstances it is by no means unnatural that the clergy of Mexico should adhere to that party which has original right and justice on its side, and oppose the party which in the contingency of its obtaining power has already made known its intention to secularize and appropriate to their own use property which the nation had recognized from the beginning as sacred for ecclesiastical purposes A case if not altogether analogous, yet sufficiently so to be an illustration of parties in Mexico, would be found among ourselves if either the Republican or Democratic party proclaim the confiscation of the property belonging to Trinity Church, as the pivot on which its hopes of success revolve. In such an hypothesis it is clear that the Corporation of Trinity Church would be most unlikely to sympathize with its enemies—and yet from their manifestation of such a feeling, the enemies of that incorporation might pretend just the same as the anti-church party in Mexico now pretend, in their case, that Trinity Church had merged its influence and risked its property by adhering to the party which professed a desire to preserve in a legal way both one and the other. In fact attempts have been made to disturb the title of the Trinity Church Incorporation, but the question has been referred to the laws of the land and the Judiciary of the State. The whole matter would turn on the title. If any one, or any number of persons have a better title than the Corporation can show, they can make it available for their own interests at the tribunal of the laws. But in the meantime, the title of the Corporation is sacred, until a better one is forthcoming.

The title of Trinity Church, in the State of New York, is not stronger or more valid than that of the Catholic Clergy in Mexico, in their corporate capacity. But there is this difference, however, that in Mexico the original right, the law, the justice, the equity of the case in which the church is represented, are not questioned by the anti-church party. Their purpose is to gain the supreme dominion in the State as a primary object, with the avowed ulterior purpose of appropriating to themselves, by the despotism of power and against law, the property of the church in that country. No one is wise enough to foresee whether they shall prove successful in this iniquitous and sacrilegious attempt, for no man understanding the state of the question can regard the project as anything more or less than a project of iniquity and sacrilege. Of course it may be said that the measure is, after all, expedient; but murder or highway robbery, under certain circumstances, might be apologized for, or at least extenuated, on the same grounds.

So far then as we are capable of judging, the arguments on the one side, are founded on equity and are with the church party; and there is no amount of foreign sympathy or of popular approval, that in this respect can justify the opposite party who are designated the "liberal" side. The church property belongs to the nation for the purposes for which it was set apart and for no other whatever. It cannot be diverted from that purpose except by the violation of one of the fundamental laws on which civil society in all countries is necessarily based. It may be indeed that in a settled and regular form of government, modified and even improved on in its temporal administration, even the friends of the church would not object to entertain modification or improvement in reference to the administration of ecclestical property; but this should be done in a regular manner, and no doubt would be acquiesced in by the clergy of Mexico, so far as it might contribute to the prosperity, and peace and good order of the nation at large. But it would be very singular indeed—a novel developement of human nature—if the clergy of Mexico should sympathize with a party who already propose, though they have not the power, to confiscate the property of the church and to strip that clergy of its legitimate influence in the social and civil order of the country.

The clergy are Mexicans as well as the people, they love their country as dearly, and, as we have just remarked, it would be a novel exhibition of human nature if they should show themselves prompt in aiding those who would reduce them to poverty and in other respects degrade them as far as they might have the power. It is well known that the State grants them nothing, and all they expect is protection in their corporate and hereditary rights. If that protection be withdrawn at any time it should be by the will of the nation, and not by the triumph of an anti-ecclesiastical faction. Their case is that of Cicero—*pro domo sua.*

It is customary, indeed, for those who think little of justice, and care less, except when the question touches themselves, to denounce the Mexican clergy as enemies to liberty; but the slightest reflection will convince any impartial mind that their conduct has a justifiable and an honorable explanation. When Mexico emerged from provincial dependence into a freedom of which she has not been able to avail herself as should have been anticipated, the Mexican Clergy were all on the side of liberty. If they are now on the side of that party which professes to be their friends and protectors, the fact has an explanation which every one can understand. No man, clerical or lay, would wish to league with a party which is preparing to plunder his house and to turn him out of doors.

NATIONAL PROSPERITY AND NATIONAL INDEPENDENCE.

It is the common, every day custom of the world to rail against wealth as one of the most powerful agents in the corruption and demoralization of society, and the scriptural quotation, that gold is the root of all evil, is triumphantly referred to as one of the strongest proofs in support of the charge. Now, we do not intend to alarm our readers by a learned disquisition upon the one side or the other, either for or against, although we have no hesitation in expressing the belief that where equally distributed among a people and properly employed by them, it is one of the most effective agents in refining their tastes and elevating their desires. This, however, is but a part of the advantages accruing from wealth, and we are speaking now simply of its effects in a worldly point of view, as that is the stand point from which its influence is generally regarded. Where wealth is pretty equally distributed as in the United States, we see less of those extremes of affluence and poverty which are to be found among other people, and, as a natural consequence, there is more of that feeling of independence, both in the individual and in the mass, than is presented in any other country.

Now the moral we desire to draw from this is that wealth is the great promoter of independence, and just in proportion as a nation wants the one, just to the same extent must she lack the other. Of course we do not mean to apply this to every case, for there are exceptions to this as to all other laws, but it is no less a fact that as men or nations become wealthy they become independent.. The great source of national independence is in national prosperity, for with wealth comes a demand for social and legal privileges. The mind, harrassed by the cares which the struggle for the means of subsistence always engenders, has no time to look beyond the wants of every day life. But with wealth comes leisure, and the opportunity for improving the social and political condition of a people, who, without the advantages which it confers, can hardly ever hope to free themselves from the disabilities under which they may labor. The possession of money gives sturdiness to a man, and the very knowledge that he has acquired it himself impresses him with a strong feeling of self-reliance that is visible in his every act and word.

This is the almost constant experience of every-day life, and it is an experience which should not be without its practical results. It tells as plainly as words can express, that national prosperity, like individual prosperity, must always precede national independence. A country, therefore, that has within herself the sources of wealth and material greatness, should never despair of ultimately achieving her liberty, but judgment and prudence would teach her to await the time when these all important agents can be effectually and successfully employed in its attainment. In the meantime, all means that conduce to the development of those resources—commerce, manufacture, agriculture, and all the great material powers that govern the world—should be promoted and encouraged, not only for the immediate benefits which they confer, but for the great results in the future to which they must lead. So Wealth, therefore, regarded in its true light is a blessing, and must always be the source of national independence.

UNIVERSAL PUFFERY.

The Nineteenth Century must always be referred to in history as the greatest, in many respects, the world has ever seen. It witnessed the perfect triumph of steam in its application to the thousand and one purposes for which it is now used. It has recorded the invention of the electric telegraph, and it has seen the practical accomplishment, though apparently short-lived success, of that greatest wonder of any age, the Atlantic telegraph. In all this it is but fair to suppose that it will be duly honored by the future historian; but there is one striking and characteristic feature which peculiarly distinguish it, and which it is to be hoped, will not be forgotten. We allude to that wonderful admiration which we feel for ourselves and for everything else in which we are supposed to have an interest, pecuniarily or otherwise. Some call it just and well merited praise, some say it is humbug, some toadyism, but the most favorite term applied to it is puffing. By whatever name it may be designated it is a fact that it is, as we have said, a striking and characteristic feature of the Nineteenth Century. We wish to let the world know that we are a great people, or, as a celebrated modern novelist has said, "we jest want to be cracked up."

This is the prevailing fault of our time, and it is carried sometimes to a ludicrous and sometimes to a most melancholy extent. Thus, if a man addresses a public meeting, he is reported to have made "an able and eloquent speech," unless he may have been obnoxious to the press, in which event he is dismissed in short order, or with the significant phrase that he resumed his seat after "a few feeble remarks." Then there is the surgeon, who is always skillful; the politician, who is always sincere and patriotic; the merchant, who is always energetic and

nest; the statesman, who is always enghtened and enlarged in his views; the wyer, who is the very soul of principle d integrity; and we might go on through e whole list, until the stock of commendary adjectives should be exhausted and the enius of puffery thrown upon its own reurces, supplied by its fertility of invenon, what the English language, in its ucity, was insufficient to accomplish.

But we are not satisfied with this for eking a wider field or trying a higher ght, we occasionally give virtue a puff, d in the same style that we would speak a politician or a public speaker. Now, ere are some men who know so little of e world and its ways as to believe that is all sincere; but people are becoming e shrewd and too wide awake not to know hat it means, and how to appreciate it its real value. They know that it has st as little signification as the word eloquent," or "learned," or "able," has hen applied by one member of the bar to nother. Sensible, right-thinking men are red of the system, and pay as little attenon to it as they would to a quack adversement. But it would be wrong to put own all praise as puffery, or to say that ll are undeserving of the credit they reeive. What we desire to show is, that this raise is so general and so indiscriminate at it is almost impossible to discover hen it is and when it is not sincere—when is real and when it is unreal. Perhaps it s impossible to speak of men as they really eserve, but this is no reason why people hould allow themselves to indulge in exaerations or extravagant expressions, iving credit to men for qualities they don't ossess, and working themselves into ecstaies over what may, after all, be but an maginary perfection of character. Someody has said that history is a lie; and if very man who has written biography were mbued to one half the extent with the pirit of puffing which characterizes so nuch of the writing of the present day here is certainly ground for the belief in ts truth.

DEBATING SOCIETIES.

We are, perhaps, the greatest nation of alkers in the world. Every second man s an orator, and whether he knows the ubject on which he speaks, or is utterly ignorant of it, he has always something to ay, and probably more than one who s thoroughly conversant with all its deails. The remark is no less true of the airer portion of our population, whose oratorical powers, however, with some xceptions, are very properly confined to the home circle, and whose eloquence is always more effective and more powerful there than when it seeks a more extended field and a larger audience. Now it is in just such a country that we might expect to see Debating Societies sprouting up and flourishing, and we believe there is hardly a village of respectable dimensions within the limits of the Union, that has not got one at least, while some are blessed with two, and even three.

There are some with whom such institutions are in terrible disfavor, and who take advantage of every opportunity to have a fling at them, but with all this they not only live, but they thrive in the midst of opposition, and are as impervious to ridicule and satire as the wearers and defenders of that much-abused but now seemingly indispensable article of female attire. And why should they be so severely handled? Are they not the great promoters of patriotism? Do they not save the Union once a week at least, and would they not do the country that service twice a week if they could only afford to meet so often? What need they care about the ill-natured jokes of which they are the subject? With such a great object in view they can well afford to laugh at satire; and in the oft-quoted but no less emphatic and forcible language of their own orators, they should "treat it with that contempt which it deserves." But, to speak more seriously, and to avoid ourselves what looks like *badinage*, we are firm believers in debating societies, for what appears to us the good and valid reasons that they often supply the place of criminal amusements, that they create a desire for reading and intellectual pursuits, and if their members are occasionally pugnacious, theirs is a pugnacity which generally finds vent in words, and seldom if ever assumes a more belligerent form. Then, is there not abundant evidence of the good they have done in the development of talent that might else have lain dormant. Henry Clay was a member of such a society, and Curran, who was one of the brightest lights of that to which he belonged, tells us that he never experienced so much pleasure as when his opponent in debate alluded to him as "the eloquent and learned gentleman who had just resumed his seat." Numerous instances of a similar character might be quoted, all going to prove the beneficial character of debating societies. And if the arguments of their members are not always as profound as could be wished, and their facts are not always as reliable as might be desired, we must remember that to err is human, and we should not expect them to be as erudite as admirable Crichton nor as logical as Locke or Bacon.

The number of young men who are not imbued with a desire to gain distinction is, it is to be hoped, very limited, and although all cannot become Burkes or Grattans, or Websters or Clays, in intellectual endowments, yet they can do much towards the improvement of whatever natural gifts they may possess. Viewed in this light, Debating Societies are a benefit and a valuable adjunct to the public library and the college. Rightly conducted they might be made one of the most effective instruments for the diffusion of knowledge, and so far as they assist towards that end they should be promoted and encouraged.

INCREASE OF CRIME IN THE METROPOLIS.

But a few months ago the extreme penalty of the law was inflicted upon one of our city youths for the murder of an unoffending citizen. The example it was hoped would strike terror to the hearts of evil-doers and would be attended with a decrease in the statistics of the metropolis. The hope, however, has not been realized, for crime, instead of being reduced, has absolutely increased, and to such a fearful extent that there are at present some eight or more persons confined in the city prison on charges of murder or homicide. It would seem, indeed, as if the terrible example which has so recently been made in New York were not only insufficient for the protection of life, but as if, according to the arguments of the opponents of capital punishment, it had only served to provoke to the commission of the very crime which it was intended to prevent.

It is only a few days since a man was arrested for the murder of his wife, and hardly a week passes that the police reporters are not called upon to record some act of fatal violence. The number of cases of killed and murdered in the last annual report of the City Inspector was no less than forty-seven, or an average of something less than one a week. Some of these were the result of drunken brawls, some were committed in a moment of passion, while a large proportion of them was committed under the influence of that spirit of lawless violence and ruffianism which is becoming so fearfully prevalent in New York, and for the increase of which we are not a little indebted to the indifference of the officers of justice and to the consequent inefficiency of the law. The encouragement thus given to crime by the chances which the culprit has, or believes he has, of escaping the infliction of the penalty, evidently tends to its increase. Law, to be effective, must be enforced, and with a promptitude and certainty that will leave to the criminal no means of escape from the legal and just consequences of its violation. If home influences and home education are of such a character as to present no check to the wild and reckless spirit of violence and lawlessness, the only security which society has against it should be found in the law and in those entrusted with its faithful execution.

The First Number of The Metropolitan Record.—We desire to inform those who were unable to procure copies of the first number of our paper that we have had an extra edition of it printed. In fact our success surpasses our most sanguine expectations and we doubt if it has been equalled in the history of newspaper enterprizes in this city. Of our first edition we printed no less than six thousand copies and so rapid was the sale of them that we were obliged to order two thousand five hundred additional papers of which not more than three hundred are now left. This is certainly encouraging and gives fair promise of still greater success. We need hardly add that we will use our most earnest endeavors to deserve the continued confidence of our many friends.

Catholic Sunday Evening Lectures.—The first of the course of lectures to which that of the Right Rev. Bishop of Pittsburg was the introductory, will be delivered on Sunday evening, the 6th instant, by Dr. L. Sullivan Ives, at Mozart Hall, Broadway. The subject, "Christian Rome, the Patroness of Knowledge," is an unusually interesting one, and in the hands of Dr. Ives, will do much towards the enlightenment of those who are too ready to give credence to the unsupported accounts of prejudiced travellers and writers.

The next lecture will be delivered the following Sunday, at the same place, by Dr. Huntington.

New York Petitions Congress for Additional Works of Defense.—It appears from the telegraphic reports of the proceedings in the United States Senate that a petition was presented in that body on the 28th of January last, stating that New York and Brooklyn were destitute of defenses against foreign invasion, and praying for an appropriation of $250,000 for works of defense. The petition was referred, and the probability is that we will not hear much more of it till the next Congress. Since, however, attention has been called to the subject at this time, it may be asked what is the particular occasion of this movement? Are we on the eve of a war with any foreign power, or is this money asked for merely for the completion of these works of defense that are still in an unfinished state? New York, according to high military authority, has as great if not greater natural defenses in her position than perhaps any other city on the American continent. We are told that in the event of a war it would be impossible for a hostile fleet to enter our bay, and that with less than three months' preparation the high shores along each side of the Narrows could be converted into two great lines of fortifications, in face of which no fleet could hope to force a passage. A great deal of money however, which has been appropriated from time to time for the construction of a floating bomb-proof battery, which, it was supposed, would prove a tower of strength, has, it appears, been expended for this purpose. Notwithstanding this, however, it is to be hoped that whatever further appropriations may be granted will not be lost in the same way, but will be devoted to the end for which it was intended. If what is said about the worthless character of Fort Diamond and Fort Hamilton for the purposes of defense be true, no doubt can be entertained of the necessity that exists for additional fortifications.

For the Benefit of St. Josephs.—A lecture for this meritorious object will be delivered in St. Joseph's Church, on Sunday evening, February 6, at half-past 7 o'clock, by the Rev. Mr. Hecker. This is one of the best attended of all the Catholic schools in the city, and deservedly occupies a prominent place among those which are under the instruction of the Sisters and the Christian Brothers.

Obsequies of the Late Rev. P. McKenna.—The friends of the late Rev. P. McKenna, and the Catholic Clergy, are hereby informed that the funeral obsequies of the deceased will take place in St. James' Church, James street, at 10 o'clock on the morning of the 5th inst.

The steamer Arago will not leave on Saturday, February 5, (her regular day,) as she has been unavoidably detained.

A Good Wish.—An eccentric banker was eyeing with suspicious vision a bill presented to him for discount. "You need not fear," said the palpitating customer; "one of the parties keeps his carriage." "Ay!" rejoined the banker; "I shall be glad if he keep his feet."

THE CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE.

A LECTURE DELIVERED AT THE CITY ASSEMBLY ROOMS, SUNDAY EVENING, FEB. 30TH, BY THE RIGHT REV. DR. O'CONOR, BISHOP OF PITTSBURGH.

[Reported in full for the Metropolitan Record.]

An audience of about two thousand persons assembled last Sunday in the City Assembly Rooms, to hear the lecture of Right Rev. Dr. O'Connor, on "the Catholic and Protestant Versions of the Bible." Long before the hour announced in the advertisements the spacious apartment, if apartment it can properly be called, which is one of the largest public places of meeting in the city, was so crowded that a portion of the audience was obliged to take seats in the orchestra. On the platform we noticed, besides the Right Rev. Lecturer, whose appearance was greeted with enthusiastic applause, Right Rev. Dr. Bacon, Bishop of Portland; Very Rev. Wm. Starrs, V. G.; Rev. Messrs. Quin, McMahon, Curran, Nelligan, Macarthy, Reynolds of Pittsburgh, and other clergymen. When the applause with which he was rewarded, had subsided, the Right Rev. Lecturer advanced to the foot of the platform and spoke as follows:—

The great mass of Protestants, though never avowing it in words, not even formally, I am sure, acknowledging it to themselves, would seem to entertain and to act on the conviction that the English version of the Bible which they use, came down from Heaven, polished and prepared in its present form in all its details. For them it is *the* Word of God, they will brook no opposition to it, they cannot understand the possibility of its being rejected on any other grounds than want of faith in *the* Scriptures; and as for rejecting it through respect for Scripture, through love and zeal for the integrity and purity of God's written word, they look upon the thing as almost paradoxical. Yet, the identity of the Scriptures of those truly entitled to the name with the version they use is far from being a matter of course. Though God has provided the food by which the body is nourished, yet before it is fit for the palate and the stomach much preparation is necessary. This not unfrequently unfits it for the very purpose for which it was intended by the common Father; nay, at times poison is added, so that while it appears delightful to the eye, and agreeable to the palate, it carries death to the system it was thought calculated to nourish. In like manner, what the "men of God" "inspired by the Holy Ghost," committed to writing, must undergo many changes before it is prepared for general use. While it is in itself unerring, in this process it becomes compounded with the work of erring man. The last result frequently bears the impress of his weakness, his ignorance, his prejudices, and his errors; nay, more, it is made at times the instrument of his malice being perverted to diffuse under a divine garb the fancies of his own brain, the corrupt designs of his own heart.

The subject of my lecture to-night will be to show the spirit in which the work of translation has been conducted during the last three centuries. We shall see how far the versions produced are subject to the charges I have hinted at. I trust I shall be able to satisfy you that our anxiety for the exclusive use of our own version among our own people is not, as some imagine, without good grounds; that our objection to certain other versions is not only consistent with, but the necessary result of loyal attachment to the pure Word of God.

A correct translation of any book should be an accurate transferring, as the word implies, of what is contained in one language into another. It should clothe the same ideas in other words; neither more nor less than is contained in the original should be found in it. If the original be ambiguous, the translator cannot select one of its meanings in preference to another, without becoming at the same time a commentator. If an ambiguous sentence be inserted instead of one with a fixed meaning, the force of the original is lost; and where the ambiguity might lead to danger, a positive injury is done. If the translator modifies the sense of his author intentionally, implanting on the work his own views, for the purpose of passing them off under his authority, he becomes a downright impostor.

The popular opinion to which I have alluded arises from the ignorance of the difficulties that beset the translator. Some imagine that because the words *bread, water* and the like have words exactly corresponding in every tongue, the translation of a book is nothing more than an extensive process of substituting words of one language for equivalent ones in another. But any one at all acquainted with such things knows how different is the case. Words, particularly the most important ones, do not always coincide in the whole extent of their meaning. More is thus necessarily contained in the original, or in the translation. Words of doubtful import must be replaced by those of a fixed meaning, and a choice must be made by the translator which will depend upon his own private opinions. Phrases that would be unintelligible, if translated word for word, must be represented by others which the writer considers as conveying their meaning. A whole change must be given frequently to the form of a sentence, and thus even where the best intentions are entertained, the translation necessarily bears the impress of the mind and of the opinions of the translator.

I shall merely allude to a special difficulty in making correct translations of the Sacred Scriptures, that of procuring correct copies of the original. We have neither the original documents themselves, nor copies of them that can be relied upon as exact in all details. Catholic, and Protestant critics still more, have devoted much labor and skill to collect, and compare the various readings found in different copies, and even omitting those that are of little or no consequence, several thousands remain of greater or less importance, between which it is difficult, and sometimes impossible, to say which is the correct one. It is true, and I make the remark with pride, that the number and variety of these readings not only do not affect the truths of faith, but afford a powerful argument in favor of the authenticity—nay, for a book of such ancient date, even of the purity of the text, and of the truth of the substance of the narrative. Yet they are frequently of great importance, as everything regarding the accuracy of the sacred text must. The best critics, for example, now admit that the words "for thine is the power, the glory, &c.," after the Lord's prayer, Mat. 6, 13, are an interpolation. These readings frequently affect the proofs of the most important dogmas. I refer to the subject, however, for the purpose of protesting against the notion that the common Greek or Hebrew text found in any one copy that a person may possess, is the standard and only reading to which all versions must conform, as well as for the purpose of protesting still more against the idea that a text correct in all details in the original, or in the versions, is within the reach of every one.

Far more serious are the variations which arise from the bias of the mind of the translator, when consciously or unconsciously, he makes the text reflect his own private opinions.

In endeavoring to show you how far this has been done by Protestant translators, I will first dwell upon examples drawn from old English translations now abandoned by the mass of our separated brethren, or from versions of other countries differing from their own. By this course I shall be able to illustrate a principle of the greatest importance without occupying the position of an assailant upon what is prized so dearly by those with whom we live, nay in any condemnation which I shall call for, justice will entitle me to their sympathy.

Having disposed of the more ancient productions, I will assign our objections to the version commonly in use amongst Protestants of this day, and of this country.

It is a common idea amongst Protestants, that the spread of the Reformation in the Sixteenth Century was due to the translation and use of the Bible in the common tongues.

Now, without examining this in other points of view I will undertake to show that whatever part the reading of the Bible had in extending, in consolidating, in giving sanction to the defection from the ancient church, in giving shape to the new systems that were substituted for it, it can be proved that the bibles that were used for this purpose were corrupt bibles, bibles in which the sense was perverted—intentionally perverted, for the purpose of giving currency to preconceived errors; and this can be proved by the assertions of men occupying an important position in the Reformed Churches themselves.

Luther translated the Bible, but Zuinglius tells him "thou corruptest the word of God, O Luther, thou art seen to be a manifest perverter and corrupter of the Holy Scripture, how much are we ashamed of thee, who have hitherto esteemed thee above all measure and proved thee to be such a man."

The learned Leusden says of Luther's version, that it is "full of faults;" and the Synod of Dort formally condemned the Dutch version made from it, and ordered a new one to be made from the original.

Indeed, the spirit in which he made his translation, and which justifies this charge, may be seen plainly in the language he uses when convicted of willful interpolations: "So I will; so I command; let my will stand for the reason," was his bold reply. "The word *alone* must remain," he says, "in my new testament; although all the papists run mad they shall not take it from thence. It grieves me that I did not add also those other two words, without *all* works of *all* laws."

Œcolampadius and the divines of Basle made a translation, but Beza says of it "that it is in many places wicked and altogether differing from the mind of the Holy Ghost." The same great scholar of the reformation calls the translation of Castallio "sacrilegious, wicked, and ethnical." The learned Protestant Molinœus, says of Calvin, "that he makes the text of the Gospel to leap up and down; he uses violence to the letter of the Gospel, and besides this adds to the text."

Beza himself made a translation which exercised a powerful influence on all the Protestant English translations made afterwards. Of him Molinœus says: "He actually changes the text;" and Macknight, a learned Protestant biblical scholar, says of him, "he hath mistranslated a number of texts for the purpose, it would seem, of establishing his peculiar doctrines and confuting his opponents, of all which examples will be given afterwards. Further, by omitting some of the original words, and by adding others without any necessity, he hath in his translation perverted, or at least darkened some passages; so that, to speak impartially, his translation is neither literal, faithful, nor perspicuous. Nevertheless," (and this deserves special attention) "Beza having acquired great fame, both as a linguist and as a divine, the learned men who afterwards translated the New Testament for the use of the reformed churches were too much swayed by his opinions."

It would be superfluous to produce arguments to show the estimation in which the early English translations were held by Protestants themselves, when they had time to examine their works carefully. The mere fact of a new one being required and adopted in 1611, is sufficient proof of their distrust in the former ones. For it was not a desire for more elegant composition that prompted this undertaking. It was the result of strong and continued remonstrances of ministers and people declaring the versions they possessed imperfect and corrupt. The ministers of the diocese of Lincoln, in an address to the King, declared the version in common use "absurd and senseless perverting in many places the sense of the Holy Ghost."

Broughton, of Cambridge, whom Strype calls "the greatest scholar of his day for Hebrew," addressing the Bishops, said: "Their public translation of Scriptures into English is such that it perverts the text of the Old Testament in 848 places, and causes millions of millions to reject the New Testament and to run to eternal flames." On this ground he demanded that a new one be compiled.

It is true these criminations and recriminations of the Reformers were frequently the result of their idea that the versions they condemned were calculated to injure the systems to which they were respectively wedded; but this only proves that they felt the versions were made for sectarian purposes and served sectarian ends, which is the very point I am endeavoring to establish.

To pass from these general statements, let us enter into details and show how the gentleman alluded to twisted, and perverted, and corrupted the sacred text.

All are acquainted with the addition made by Luther to the words of St. Paul, (Rom., 3, 28,) "we account a man," says the Apostle, "to be justified by faith without the works of the law;" "by faith alone," or to follow the order of the German words, "alone by faith," he is made to say by Luther. It was in defence of this word "alone" that he used the apologetic expressions I have already quoted. The passage itself, in its authentic form, is quoted to established the doctrine of the sufficiency of faith alone for justification. We do not admit that such a consequence flows from it. A man is justified "without the works of the law" and without any other works that he can perform, before receiving the gift of faith. Could he by works performed by his own strength merit grace, it would no longer be grace. Such is the doctrine of the Catholic Church. The Apostle does not, however, condemn works performed in faith, and through faith. It is unnecessary to quote the numberless passages in which they are commended in the sacred Scriptures, in which an eternal "reward" is promised them. We are justified by faith, though other dispositions besides faith are necessary. "Unless you do penance" or "repent," (translate it as you will) "you shall all likewise perish." "He that loveth not abideth in death." "Unless a man be born of water and the Holy Ghost he cannot enter into the kingdom of God." Repentance, therefore, and love, and a submission to the ordinances of Christ are necessary for our reconciliation with God. The Apostle says we are "justified by faith," because faith is the first and most essential disposition for this purpose. It is, as the Council of Trent says, "the fountain and root of justification." It is a common thing in the Scriptures, as in ordinary conversation, to attribute an effect to one, and especially to the principal one of many causes, that concur in producing or preparing for it. In common parlance we say that a man was restored to health by a certain medicine, by change of air and the like, without thereby excluding the important part which food, and exercise, and the vital action of the organs performed in producing the result. As the Apostle makes faith the great cause of justification, we find it elsewhere attributed to other causes. "The fear of the Lord," we are told in the Proverbs, "is a fountain of life." The Saviour himself said of the woman in the Gospel," many sins are forgiven her, *because* she had loved much." It is true this is not the reading in the common Protestant version, but this is only another instance of the liberty taken with the text. This is the correct and the only correct rendering: He said to herself, "thy faith hath made thee safe." Thus attributing indiscriminately to faith, and love, both dispositions which He had infused into her soul, that reconciliation which was their crown.

We thus reconcile Scripture with Scripture and show that the whole harmonizes with the unchanging doctrine of the Catholic Church.

But whether our defence and explanation be good or not, why should Luther insert that word, *alone*, to make the Apostle teach the new doctrine that he first proclaimed. It was evidently done for the purpose of deceiving the unguarded reader, making him believe that the new dogma was contained in the very words of Scripture. The word *alone* is wantonly inserted by him for a similar purpose, Rom. 4. 6. Yet this unwarrantable addition, which no other Protestant version, that I am acquainted with has adopted, remains in the German Protestant translations that are circulated at the present day in this and other countries.

In the same manner is the famous text, 1 Tim. 2; 5. "There is one God and one mediator of God and man." I find a French Protestant translation, printed in 1843, by the Bible Society of Paris, inserting the word, "only," making it read "one *only* mediator." you know that in the sense in which Christ is mediator, Catholics, as well as others admit there cannot be more than one; and in the sense in which we admit the mediatorship of others, it is admitted in principle by all that there are others, if not in heaven, at least on earth; and it would be hard to show how the intervention of creatures can be inconsistent with the unity of Christ's mediatorship in one place more than another. This passage, therefore, notwithstanding the boastful use made of it presents no real difficulty to Catholic doctrine. To help the weakness of the argument, the French translator interpolates the word *only*. Is not such tampering with Holy Writ truly shameful?

The Reformers, in setting up a new religion, found it necessary to resist and seperate themselves from the whole church. It was a bold undertaking. It was as much opposed to the instincts of the Christian people, as it was to the teachings of the Sacred Scri tures, to suppose that Christ could have aba doned his Church, and let her become for ag the mother of abominations. He himself bui his Church and promised that "the gates hell" should never "prevail against it." H became "the head" of this church. He love it and "delivered himself up for it, that might sanctify it, cleansing it by the laver water in the Word of Life, that he mig present it to himself a glorious church, n having spot or wrinkle nor any such thin but that it should be holy and without ble ish." The apostle does not hesitate to pr sent the union between Christ and t church, both on account of his constancy a her fidelity, as a model of the union betwe christian husbands and wives; and no o can suppose that if the Church were destin to become a faithless adultress she wou have been chosen by him for such a model.

It was necessary to blot out these sever promises from Holy Writ, in order to conce the sacrilegious character of the work pr posed by the Reformers. The words of Chri no longer read "upon this rock I will bui my church and the gates of hell shall not pr vail against it." They became "upon th rock will I build my *congregation*." The uni of Christ with his church became a uni "with his congregation," it was "a glorio congregation" that "he presented to himself Notwithstanding the grammatical reasons a leged to justify the translation, as the wo *congregation* had already a definite and limit meaning, the promises of Christ were fritter away and people were forced to seek son fanciful interpretation that excluded the gre plan adopted by God to communicate to t world the knowledge of the Gospel.

This translation served another purpos It was calculated to confirm the new theory the authority and supremacy of congregatio as distinct from their pastors. Christ w made to command people to bring their co complaints before the *congregation*. "Tell th congregation," he is made to say," and if h will not hear the *congregation* let him be thee as a heathen and a publican." some passages, they went farther. F instance, Acts, 14, 22, where it sa that Paul and Barnabas had "o dained priests for them in every church it was made to read, "they had ordaine elders for them *by election* in every congreg tion;" and in the French translation of Ma tin it yet reads, "they had established elde in every church *by the advice of the meetings* As the present authorized Protestant versio with the exception of retaining the wor *elders*, has given up this tampering and the additions and adopted our version, you ca see at once how unwarrantable was their i sertion.

The Catholic use and veneration of imag was one of the points assailed with the grea est vehemence by the reformers. Pictur and statues were destroyed with a zeal th would have done credit to a Jew of t straitest sect. It may be here remarked, th though in attacking us the old phrases are a hered to, the principles and practices of Pr testants are softened down in a great measu to the dictates of common sense, which a those of the Catholic church. In pri ciple we may say they have come back in th respect to the Catholic church. They mak images, aye, and respect them too. For wh other purpose are they made but through r spect for those they represent? It matte nothing by what name their respect be desi nated, or by what acts it be manifeste Whether the knee be bent or the head u covered, or both omitted and a respectf glance be cast, there is no essential differenc The internal act of which these are an expre sion is essentially the same. The war can b kept up against us only by first misrepresen ing our tenets, and then attacking the pha tom that had been raised.

But the Reformers, in their iconoclast zeal, found it necessary to fortify themselv with scripture against all and every use statues and sacred pictures. This was don by adroitly introducing the word *image* int many passages where the word *idol* occurred. will refer particularly to the two famous pa sages—2 Cor., vi. 16, 1 John, v. 21; the fir was made to read, "How agreeth the temp of God with *images?*" and it answered the pu poses of the reformers wonderfully, when the undertook to break down and cast out of th churches with contempt the images of Chri and his saints, amidst the excitement of th

whom they maddened with this cry from ture. The second passage was made to "Babes, keep yourselves from *images*," his was written conspicuously on the of the churches purged from Popish try, to warn the faithful against a return rmer practices. Yet, instead of the *image*, the word *idol*, which means an e or other material thing adored as God, he only proper word that should have used. It has this meaning, and this ing alone, in the Testament. The fact the authors of the authorized version, had certainly no inclination to suppress condemnation of Popish practices, return- the Catholic translation in these two pas- s though they have retained it in others, sufficient proof that it is the only er one. Yet, there is perhaps no other age in Holy Writ that exercised as much ence in exciting people against Catholic tices as these corrupt translations did, more than half a century.

would be too long, were I to dwell on the y alterations and additions by which the iptures were wrested and made to speak nst Catholic dogmas, and in favor of the theories regarding justification and free l, the sacraments of Baptism, and the charist, and sundry other points of doc- ne and discipline. I shall but allude to a

Vain "traditions" are condemned by the Sa- r; proper ones are commended by the ostle. The same word is used in both es in the original, thereby implying that *tradition* itself, but the character of that ich was "delivered" or transmitted by it, de it deserving of praise or condemnation. e old translators, however, carefully re- ned the word *tradition* wherever it is con- mned; whereas, when it is commended, as 2 Thessal., 2, 15, and 3, 6, the words *ordi- nances* and *instructions* are adopted, though in th cases, as I have stated, the original reek word is the same. *Tradition* itself was us destined to become odious.

The word *altar* in all languages implied crifice, just as the words boat or ship mean ings constructed to float on the water; and st as a wooden house, or a wagon, or a car, ough they may contain or carry goods or en, cannot be called boats or ships, because hey have not the essential condition of being tended to move on water; so the word *altar*, neaning that on which *sacrifice* is offered, can- ot be applied to a table or a place of worship here no sacrifice is found. Nor can tables, ntended merely to hold what is placed upon hem, nor places intended merely for prayer be alled *altars*, as the idea of sacrifice is want- ng. This was the received use of the word, t least in former times. The allusion of the Apostle (1 Cor. ix., 13) to an *altar* amongst Christians, would seem to imply the exist- ence also of *sacrifice*. Catholic writers used the passage in proof of the Catholic doctrine of sacrifice in the Eucharist. Without in- quiring whether the argument be sound or not, it is instructive to see how the Bible translators succeeded in evading it. Instead of the word *altar* they slily, and most unwar- rantably, introduced the word *temple*, so that when their people were referred to their Bi- bles for this text, they looked for it and it was not there. To make this trick doubly sure, in Daniel, xiv., 12, 17 and 20, (according to the Catholic version) a part of Scripture which they yet retained, though they called it apocryphyal—the word *table*, referring to that in a pagan temple, was translated by the word *altar*, thereby confirming the impression that *altars* were something heathenish, or at most confined to the Jewish dispensation, and should never be heard of amongst Christians.

Our friends in modern days have reached the same object by another course. Having succeeded in removing the Catholic idea of altar and sacrifice, they could afford to re- store the word, and by dint of misapplying it to communion tables and preachers' desks, have succeeded in making the original mean- ing be forgotten. Yet this is an undoubted perversion of language. The Greek word in the original, by its very etymology, refers to the sacrificial oblation, as clearly as the word steamboat points to a vessel propelled by steam; and there is as much propriety in ap- plying the word *altar* to tables or desks, as there would be in calling a skiff a steamboat, or a wharf a railroad. I might refer to other interpolations, such as Acts ix, 22. where Saul is said to have confounded the Jews, proving "*by conferring one Scripture with another*, that this is very Christ." The words "conferring one Scripture with another," omitted in the present Protestant version, having been added for a purpose I need not name. The French Protestant trans- lation before referred to has a similar artifice, 2 Esdras, (Protestant version Nehemiah,) viii, 8. The English authorized version reads as follows: The Levites "read in the book of the law of God distinctly, and gave the sense and caused them to understand the reading." The latter clause in the version referred to reads "They made them understand it *by the Scripture itself*." The very contrary would seem to follow from text; yet the necessity of appealing to Scripture alone was, by his addi- toin, enforced on the reader.

So far I have alluded merely to what every candid Protestant will admit; to what, if he have faith in his present version, he must admit to have been corruptions of the Word of God; and every honorable man must unite with me in denouncing the versions con- taining them as sacreligious impositions. Yet the spread of the Reformation, as far as it was based, or aided by the circulatiôn of the Scriptures, was based upon such impostures. Tastes may differ. For my part, I must ac- knowledge that I would consider it a subject of deep humiliatiop if I were convicted of ad- hering to a system of religion that owed its existence or its diffusion to such means.

Enough has been said, I think, to show you that what purports to be a translation of the Scriptures is not always a true reflection of the original. Enough has been said to satisfy every candid man that even the patronage of governments, or the sanction of individuals holding a high place in the Reformed Church- es, is no security that the patronized version is free from error, or even *intentional* corrup- tion. Let us now pass to the present author- ized version, upon the truth of which millions of our countrymen have staked their salva- tion.

The previous versions in the English lan- guage having been judged corrupt, this was prepared and published in 1611 by order of James I of England. I shall not speak of its merits as a piece of English composition. It was written before the Latinizing tendency of a later age had made inroads on the language. It took up and gave a predominance to the Anglo-Saxon type, which modern scholars value so much, and are anxious to reproduce. Whatever its merits be in this respect they are no compensation, if it be found wanting in faithfulness in presenting to us in their puri- ty the oracles of God. Having corrected many of the ancient errors, it is not, of course, sub- ject to all the charges made against them. But I think I shall be able to satisfy you that many others remain, and that where flagrant corruption is not found a bend is given to the text, making it express unnecessarily, and therefore improperly, the peculiar views of the translators. Let us begin with passages, with regard to which the truth of my re- marks can be verified (and it may be justly considered strange) by the very copies in cir- culation among Protestants.

Take for example, 1 Cor., ix, 5; the apostle says, according to that version, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephads." This would seem to imply that the apostles actually had wives, and that St. Paul claimed the right of having one without offence, if he had thought proper. I need not tell you that the passage is quoted freely against the discipline of the Catholic Church, which selects her ministers only from those who bind themselves to perpetual celi- bacy. The objection derives its whole force from the word *wife*. Now, the original word is *gunaika*, which proprely and primarily means *woman*. It may indeed mean *wife*, but this is a restricted meaning, and there should be something in the context to require such a re- striction. Nothing of the kind exists here. The practice of teachers amongst the Jews to take women with them to minister to their wants, a practise followed by our Lord him- self, as well as by the apostles, is notorious. It is to this the apostle evidently refers. To avoid the most remote breath of scandal, he abstained from it. Yet, not to lose an oppor- tunity of stigmatizing the Catholic practice, the word *wife* is selected by the translators. The spirit of the thing is well known. Early Reformers had given the apostles wives in other places. In Acts i, 14, the apostles were said to have been "in prayer with their *wives*," but here the authorized version has changed them back into "*women*," though it has adhered to a similar perversion in the text referred to. So manifestly is this un- necessary even here, that in the margin of many Protestant editions you find a note op- posite the word *wife* saying *or woman*, thereby confessing that this would be a proper trans- lation. But if it be even admissable, why not trust to its natural force, and not foist a sectarian view into the very body of the text.

In Hebrews, xiii., 4, the Protestant version reads, "Marriage *is* honorable in all." This, too, is quoted, as I need not tell you, against our discipline. The whole force of the objec- tion is derived from the general assertive character of the words. Yet the word "is" is confessedly an addition; it is printed in *italics*, which, according to the rule adopted in the version, means that the word so printed is an addition of the translators. That it is not a necessary nor a proper addition may be proved from the context itself. The next verse reads, "*Let your* conversation *be* with- out covetousness." The words "let be" are here italicised, indicating that these, too, are an addition necessary to express the meaning of the original. Yet the form of the sentence in the original in both verses, is the same. "Marriage honorable in all," "conver- sation without covetousness," is a literal translation of the words as they stand. The preceding verses, and those that follow, show that the whole paragraph is an exhortatiôn to the practice of Christian duties. Why, then, should the translation be made to express exhortation in one verse, and contain an abso- lute affirmation in the other, unless *for a cer- tain purpose* which the translator had in view, and which is sufficiently manifest by the use that is made of it. The words of the Apos- tle, read as they ought to be, "*Let* marriage *be* honorable in all," would be like the others against covetousness, an exhortation to Christ- ian virtue, addressed to those whom it con- cerned, without any statement of which ad- vantage could be taken to decry Catholic prac- tice.

In Hebrews, x., 38, the Protestant ver- sion reads, "Now the just shall live by faith, but if *any man* draw back, my soul shall have no pleasure in him." The words "any man" are italicised, which, according to the rule re- ferred to, is an admission that they have been added by the translators. A cursory reader may suppose that they make no great difference. But they have an essential bear- ing on the doctrine of the inadmissability of grace, which was a vital one according to some sects of the Reformers. Literally trans- lated the text would read. "The just shall live by faith, but if *he* draw back, my soul shall have no pleasure in him." They thus imply the possibility of the same person who first lived by faith, afterwards drawing back, and incurring the divine displeasure. In the current translations the *drawing back* is re- ferred to a different subject, which destroys the whole force of the text. The authors of the common version in this follow Beza, in whose translation the corresponding word "is" as Campbell says "to the manifest injury of the meaning foisted into the text," "yet" he adds, "there can be no pretence of necessity, as there is no elipsis in the sentence." "In this manner" he goes on to say, "Beza sup- ports the doctrine of the perseverance of the saints." Adam Clarke, the learned Methodist scripturist commenting on this passage says: "if he draw back, the man justified by faith, for it is of him and of none other that the text speaks, the insertion of the words "any man" if done to serve a particular creed is a wicked perversion of the Word of God. They are evidently intended to turn away the rela- tive from the antecedent in order to save the doctrine of final and unconditional persever- ance which doctrine this text destroys."

Every one is familiar with the denunciation of the use of the Latin Language in the Lit- urgy of the church, and the application to it of the words of the apostle, 1 Cor. xiv, where he condemns the display of *unknown* tongues in the assemblies of the Christians. It would hardly be believed that the word *unknown* is wantonly added to the text. Yet, the italics, here too are an admission of its not belonging to the original. This italicised addition is found in no less than five places in this one chapter, (verses 4, 13, 14, 19, 27). It would be beyond my purpose to inquire whether what remains afford a valid objection to our prac- tice or not. The repeated addition of so im- portant a word is certainly unjustifiable,—the object proposed by the addition is well illus- trated by the use that is made of it.

In the general remarks regarding trania- tions I stated that words and phrases are some- times capable of various meanings of which one must be selected by the translator. The context, the harmony of Scripture will some- times make it a duty to select one of these in preference to others. At other times it will be necessary for the translator to be guided by what is called the analogy of faith. This signifies that he will select a meaning that will accord with the doctrine of revelation. Those who have formed to themselves a theory on this subject, however sectarian it may be, will naturally be guided by it in their selec- tion. I have no doubt the use of the word *shall*, instead of *will*, which is manifestly a matter of choice with the translator and depends on his views of the meaning of the original, was in many cases the result of and served to strengthen the high pre- destinarian views of the translators of the Protestant version. A text translated under influence of this kind necessarily becomes a sectarian production. The bend it receives will bear the mark of the va- rious grades of error that exist among poor, frail mortals, from honorable mistake to wil- ful blindness. In such cases, instead of the Scriptures being the guide of opinion, opinion clothes itself in the garb of Scripture.

"The text inspires not us, but we the text inspire."
Dryden.

I am willing to class under this head several passages, and groups of passages, to which I shall now direct your attention.

Words indicative of office have in all languages an application that is well defined, and under stood in the communities for which such offices are created, and it would be absurd to make the powers, the rights or the duties of those who hold them depend on the etymology of such names. *President* means one who sits before others, and nothing more. *Senator* means a person advanced in years, who is, therefore, supposed to be ad- vanced in wisdom. *Congress* means simply a *meeting*, yet with us these words have a definite meaning which implies far more than their ety- mology would require. If a writer should state that "Congress assembled on a certain day at Washington, that a communication was received from the President, on which a certain action was take by the Senate," any one can see how ridicu- lous it would be for a Frenchman to give an ac- count of it to his own countrymen in words equiv- alent to the following: "The *meeting* sat at Wash- ington, at which the *man sittinfi at the head* stated so and so; the subject was taken into consider- ation *by the older members*, and so on." This, I say, would be ridiculous; but what would be thought of it, if the object of this writer were to advance some pet theory regarding the government of this country? If he wanted to prove, for example, that like the ancient Romans, the people at large in this country, or as many of them as could and wished, assembled near the Capitol, and in the exercise of their sovereignty deliberated and took action upon all public measures, without the intervention of any set of persons holding office in the State? I leave it to yourselves to charac- terize such conduct.

There are in the Christian Church persons holding certain offices, whom we call by the name of *deacons* and *priests*. We find them to have been selected with great care, and set apart by the imposition of hands. We find, also, *Bishops*, whom "the Holy Ghost hath placed to rule the Church of God." The original Greek names, *dia- cons*, *presbyteros*, *episcopos*, mean literally, a ser- vant, an elder, an overseer; but the Christian family from the beginning, feeling that, however appropriately chosen, the etymological meaning of these names was inadequate to express the of- ficial position of the persons referred to, retained, in one form or other, the original words—*diacmos* became deacon, in our language; *presbuteros*, priester among the Saxons, and in English priest; *episkopos*, through the Saxon biskop, became bishop with us. If there be any difference of opinion regarding the rights or duties belonging to these offices, let the question be examined by reference to the records, and in accordance with the principles of the society for which they were established. It is against all fairness to cancel the official names from the records themselves, substituting words, even of equivalent etymolog- ical force. Yet this is what is done in the com- mon Protestant translation. It is exactly like the conduct of the Frenchman I spoke of, giving an account of the opening of Congress. The impro- priety of their adherence to this grammatical sig- nification is apparent from the passages them- selves. Something more than age is implied in these *Presbuteroi*. What is the meaning of or- daining a man old or older? as Titus is desired to do. Tit. iii, 5. The word *ordion* is that used even in the Protestant version. It is not certainly persons merely more advanced in years than their neighbors that St. James wishes to be called in to the sick man, "to pray over him and to anoint him with oil." Persons holding an official posi- tion in the Church are certainly designated. Whether we call it a *grace* or a *gift* that is referred to. 1 Tim. iv., 14, the persons with the inposi- tion of whose hands it was given, were manifestly persons in an official station, and not merely more advanced in age than the others. St. Paul refers to the same grace being conferred by the inposi- tion of his own hands. 2 Tim., i., 6. In the for- mer passage, indeed, the word "presbytery" is used, but most inconsistently. Had King James translators followed up what, by their mode of translating other passages they seem to think nec- essary, they, like their predecessors, should have used the word "eldership."

If we consider the preparation made for select- ing, the qualities required for, and the duties per- formed by the Christian *diakonoi*, Acts vi., 1 Tim. iii., Acts vii, &c., it is manifest that the word *ser- vant* would be a ridiculous one to indicate these Church officers.

The word "overseers" is equally inappropriate. In the very passage in which it is used we find that they are "placed by the Holy Ghost," "to rule the Church of God." Even the weaker ex- pression of the Protestant translation "to *feed* the Church of God," says a great deal more than a mere *overseer* could claim, and I may as well here remark that this very translation is itself another instance of the efforts of the translators to lower the character of the Christian office. "Feed" is, to be sure, one of the meanings, and if you will, the primary meaning of the original word; but it is used also to designate government. Euripides applies it to the command of an army. And it here evidently refers to the relation of pastor and people. It is using for this purpose the idea fa- miliar in the Scriptures, and in Christian usage, the same that is expressed by the words, *shepherd* and *flock*. It is applied to the authority of Christ himself.

The result, however, of reading the Scriptures with these words, "*elders*" and "*overseers*," words never applied now to the Christian minister or pastor, is to make the reader overlook their true character, the graces they have received, and the duties they have to perform.

It is not a little remarkable, however, that while the *episkopos* is an "overseer," an unknown entity, when his duty of "ruling" or "feeding," if you will, "the Church of God," and his being appointed to this duty by the Holy Ghost, are spoken of, he becomes a Bishop, when other things, not objectionable to Protestant ears, are said of him, particularly when it is said that he must be "the husband of one wife." Why not use the word "overseer" here also? Alas! it would have deprived the Reformation of one of the best pointed weapons in its theological armory!

The impropriety of this mode of translating is the more apparent from the fact, that the word "elders" came to signify another office amongst some of these sects to which the functions of the *Presbuteros* are thus transferred.

It would take me too long were I to relate all the passages in which the text is made to feel and convey the peculiar tenets of the translators. The tact with which each set impressed upon it, not only anti-Catholic views, but the particular views of their own sect, was the cause of the bitter de- nunciations of one another's versions. Many are restive under the present one. The Baptists, for example, would wish to blot out the received words "baptize" and "baptism." It would be a great thing for them to hear Christ himself, and his Apostles, commanding *immersion*. The con- troversy about the mode of baptizing might be said, then, to have ceased, yet if this were done, it would only be a counterpart of what was done when *priests* were turned into *elders*, and *bishops* into *overseers*. Unitarians have translated, and are anxious yet more to improve their translations of

the sacred scriptures. It would be amusing, were it not terrible, to witness how the force of many, if not of all, the great passages that speak of the divinity of Jesus Christ, and of the persons of the triune God, disappear under their pen. Any one at all acquainted with these subjects, knows how many specious arguments can be adduced to fritter down the meaning of almost any passage. Small particles, a different order of words, will have the most powerful effect upon the result. I shall merely glance at a few more in the common Protestant version.

I will not dwell on the insertion of the word "*image*" in the translation of the commandments, Exod. XX., and in many other places, nor on the use of the words "bow down to them," which we consider an improper translation in this place. It would take too much time to treat the subject properly, if handled at all, and I prefer confining myself here to such passages as may be disposed of in a few words. I will merely remark, that while giving it a certain direction, and preventing its true meaning being seen, the word actually limits the commandment, which refers to all "graven things" as well as to images, while the words "bow down" by giving a bare etymological translation would make it refer to a mere ceremony, which was used by the patriarchs in showing respect to other men, and not to the *adoration* that must be directed to God alone.

Christ, speaking of a certain virtue, Mat. xix. 11, says, "All *do not* receive this word," and the Apostle, in ref-erence to the same subject, says: "If they *do not* contain themselves, let them marry." King James' version in both cases inserts "*cannot*" for "*do not*," thereby implying an impossibility of practising it, which was alleged in justification of the reformed priests who took to themselves wives.

In 1 Cor., xi., 27, it is said, "Whosoever shall eat this bread *or* drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Catholics were in the habit of appealing to this disjunctive form, to prove the propriety of the use of either element. Without inquiring whether the argument was good or not, it is manifest they had a right to have the text left untouched. Instead of this, however, and, evidently to do away with the force of the argument, it is translated in the Protestant, "Whosoever shall eat this bread *and* drink the cup of the Lord unworthily," a change for which I am at a loss to see even an appearence of justification.

In the Gospel account of the Lord's Supper, an adroit introduction of the small particle "it" is made to serve a most important purpose. As they were eating, it is said (Mat. 26, 26,) "Jesus took bread and blessed *it*, and brake *it*, and gave *it* to His disciples, and said take, eat, this is my body;" the word *it* is italicised in each place, and therefore *admittedly* an addition of the translators. It may seem of little consequence, but it naturally leads the reader to believe that not only when He took it, it was bread, but that it remained bread even when He had blessed it, when He brake it, and when He gave it to the disciples. The original, literally translated, would read, "Jesus took bread, and blessed, and brake, and gave to His disciples, and said take, eat, this is my body." A literal adherence to this reading would show indeed that what he took was bread, but the remarkable omission of noun or pronoun after the words blessed, and brake, and gave, would seem to require a suspense of judgment as to the nature of that which was broken and given, until it was decided by the words he used immediately after, telling them what it was: "This is my body." The contrary effect, at least, produced by the addition of it is neutralized. The insertion of the word *it*, referring back to the bread, not only destroys the force of this reflection, but the Evangelist, not only designating as bread what was given to the Apostles, but making it the same that he had "taken," goes far, if it would not be even decisive, in giving an anti-Catholic meaning to the text itself, and thus deciding the controversy by what they are pleased to call the *pure* word of God alone. By a similar introduction of small particles apparently of little import, the most important influence is frequently exercised on the text, without the reader adverting to it. Of this we have already seen some instances—they might be multiplied almost without limit.

Do not speak to me, then, of versions without note or comment. There are no such things to be found, and, above all, that of King James, the one in common use amonst Protestants now-a-days, is not such a version. It not only contains the translator's views, where choice is unavoidable, but it goes out of its way, with wanton additions, false translations and admitted interpolations, to make the text itself speak the sectarian views of its authors. And when Catholics object to its use will not every honorable man rather find in their conduct an evidence of loyalty to the true Scriptures, than an opposition to them, as it is represented by many. If the translation of a will or any other document from a foreign language were before a court of justice, and faults could be proved to exist in it such as those I have pointed out to you, made by and in favor of the parties who produced it, would not the whole document be thrown out of court as unfit for its consideration, and a new translation ordered. Shall the Testament of Our Lord and God alone be so abused, and they who refuse to receive it in such form decried as its enemies? Our poor separated brethren read this version mistranslated, as I have shown you, which throws a veil over and distorts the oracles of God; while drinking in its errors they think they are in communication with Heaven itself. While unconsciously at the mercy of King James' translators, who, though in their graves, are moulding their views in the name of the Holy Ghost, they think they are only asserting Christian liberty by resisting the interpretation of the Church of Christ—the Church that received and brought down to us the Scriptures and their interpretation, the Church that was established by God for the very purpose of doing this, to which Christ said, in the persons of its first pastors: "He that heareth you, heareth me; He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me."

It is now time to speak of our Catholic version. There is a common idea afloat that the translrtion of the Bible into the common languages, is entirely due to the Reformation, yet this is so gross an untruth that it does little credit to the honesty or to the information of those who propagate it. Not merely in the nursery, but amongst men who might be supposed to know something of history, a tale is current of Luther having, by chance, met a musty volume which turned out to be a Bible, and finding to his surprise how inconsistent it was with his monkish habits and doctrines, threw off the cowl and turned Reformer. Were he, by a similar account, said to have discovered the use of shoes amongst the accidents, and reproduced in modern times for our benefit, the story would not be less ridiculous. Without speaking of more than two hundred editions of the Bible published in the Latin language, then understood by all educated psrsons, and, consequently by Luther, nor of the editions in Greek and Hebrew, more than fifty versions in the native idioms of Europe published before Luther's, are mentioned by one author who collected their names and dates. Of these one library in Germany contains copies of not less than twenty-three editions in the German language published before that of Luther, and other editions are found elsewhere. Some of these were published at Nurenburg, some at Strasbourg, and not less than ten at Augsburgh. (See Dal. Review, July, 1836. Art. IV.) In like manner several editions of the Bible were published in Germany, in France, and in Italy before the Reformation was dreamed of. I myself took notes of about fourteen different editions in the Italtan language, of which I found copies in the Public Library of the Protestant City of Stuttgart, in Germany. But this in passing. I must confine myself to the English version we now use. The New Testament was translated at the English College in Rheims in 1582, the Old Testament at Douay in 1609 and '10. Hence the names of Douay Bible and Rhemish Testament.

To form a proper idea of this version, it is necessary to go back to the Latin vulgate from which it was made, and which it was intended to reproduce for the English reader. This has been in use from the earliest ages in the Catholic church, and received the highest sanction, especially from the Council of Trent.

It is objected to the Douay version, that being a translation of a translation it is subject to a double set of mistakes. The remark has only an apparent force. It might have some were each an ordinary one. Mereover, were we to translate from a translation without being able to look at the original, the old unavoidable mistakes might, indeed, remains, and new ones be added. But when a translator uses a version of the highest value, and when both original and translation are before him, in making the next, they throw light one upon the other. The ambiguities and obscurities of each are removed by more definite words and phrases in the other, and where the reading of the original is doubtful or probably lost, and the meaning of words and phrases uncertain, as is the case frequently both with regard to the old and new testaments, it is invaluable to have a version in a language better known, made at a time when more correct manuscripts were to be had, when the language of the original was better understood, and which has received the highest sanction. To reproduce such a version as faithfully as possible, is a much more useful undertaking than to attempt to give a new one from our less perfect manuscripts, and with our less perfect knowledge of the original languages.

Several Protestant translations into different languages have been made on the same principle. The common English version was supposed to have been the most excellent, and this was used in various translations published by the Bible Society. It is curious to remark, that even in the modern Greek one, they accumulate words, to express the mistranslation I referred to, of Matt. xix. 11, where Christ is made to say, "all men *cannot* receive this saying," the word in the original is common to the modern and the oid Greek, and is actually used by the translators in the following verse. They should, therefore, have retained it if they wished to give a fair translation. But as it does not express the impossibility of continency, and as something on this subject was necessary for the Greek priests, as it was for the Catholics at the time of the Reformation, they actually go out of their way and introduce several words to represent the English addition. In the same manner the English version has been the model of many others.

Acting on the same principle which has in our case a more worthy application, the theològians of Douay translated into English the old Latin vulgate version.

It is unnecessary to dwell at length on its history. It may be said to be due to St. Jerome, who completed it towards the close of the Fourth Century. The greater part of the Old Testament was translated by himself from the original; for the remainder, and the whole of the New Testament, he merely revised what was called the old Italic version, the exact date of which is not known, but is certainly not later than the beginning of the Second Century. Walton says it probably existed from the very beginning of the Church, and mentions with respect the opinion of those who attribute it to one of the disciples of the Lord.

Any one acquainted with the character of St. Jerome will at once admit that in the whole history of the Church a man could not be found more competent for this grand undertaking. Thoroughly versed in classical literature, he applied himself with assiduous care to the study of the Hebrew and Chaldaic, under the most learned Jewish doctors then living. A man of the most austere piety, penetrated with the spirit of God, he studied and translated in earnest prayer and dived into the very depths of the meaning of the Divine Word. His work is not less the result of assiduous and learned labor than of long and hearty prayer from a soul filled with God. But the piety and learning of St. Jerome are not the only pledges to us of the accuracy of his version. The teaching of those who are called "fathers" in the Church is respected, not merely on account of their own merits. They are what we would call, in our mode of speaking, representative men. It is the fact of their works being hailed by the great and the good men of their day, as an echo of the faith of their times that gives them weight and authority with us.

It was thus with the version of St. Jerome. His own learning and piety give it a value which no writer of our day could aspire to. But it is its approval by the universal Church, particularly at a time when the Greek language was yet spoken and extensively known in the west; when, if not the very originals of the New Testament, copies, at least of the very earliest date, were extant, and accessible to any who desired to examine them, that must give it the greatest value with every scholar, be he Catholic or Protestant. The most learned are frequently at a loss to know which to prefer of the many readings found in the manuscripts and printed copies we now possess. As the correct reading is certainly different from many that are extant, it was, no doubt, in many cases, different from all.

St. Jerome's version, pointing to a reading now lost, has thus often greater weight than any copy of what is called the original, to which *we* can appeal.

The value in which this version was always held by the Church, the guardian of Scriptures, as she is the custodian of the whole deposit of the faith, induced the Council of Trent to declare it *authentic*. By this the council did not mean to raise it above, or even to make it equal to the *true* originals. But as any tribunal, in declaring a document *authentic*, means merely to give it authority for the purposes for which the tribunal itself was created, without undertaking to be responsible for it in all its other bearings, such as purity of style, grammatical accuracy, and so forth, so the Council of Trent, in declaring the Vulgate version *authentic* vouches for its reliability in all things pertaining to faith, and morals, and the substance of its narrative, without extending its approbation to every word and comma that does not affect these. Hence the learned in the Church are willing to receive with joy all the light which criticism and the study of the ancient languages can throw on the reading or on the interpretation of every passage, though they are not waiting for the result of these to know what God's revelation requires man to believe or to do. They have made and find no fault with the use of versions made directly from the originals, though in official acts, where uniformity must exist, the Vulgate version alone can be adopted.

The most learned Protestant writers speak with the greatest respect of the Vulgate. Walton says, "although we do not look upon it as of Divine authority, it is to be highly esteemed both for its antiquity and the general use which it has obtained in the West for one thousand years, and also for the learning and fidelity of the translator, who in the most part of it was St. Jerome, and whom the most learned Protestants allow to have deserved well of the Church." He then quotes several Protestant authors who speak highly of it. Among them he enumerates Beza, who states it to ne preferred to all other latin Lersions; Fagius and Louis De Dieu, who bestow like praises on on it, and Grotius, who says that "he esteems the translator of the Vulgate highly, not only because it contains no unsound dogmas, but because it has in itself much erudition."

Nor is the respect for the Vulgate confined to the old Protestant critics. The learned Campbell says that the Fathers of Trent, by ordering the most accurate edition of the Vulgate to be issued, avoided the inconveniences and suspicions that a new version, made in the midst of exciting controversies, might give rise to. Kitto says, "the most learned and judicious Protestants (Mill *Proleg;* Bengel, *Apparatus;* Lachman, *Preface;*) justly conspire in holding it in a high degree of veneration." He adds, "The Vulgate of the New Testament generally agrees with the oldest manuscripts of the Italic, and is one of the best critical helps *towards restoring the true text of the Greek.*" The result of the progress of critical science has been to justify the vulgate translation in an immense number of the very passages in which it differs from the common Greek. Innumerable instances of this may be seen in Archbishop Kenrick's Notes on the New Testament, who refers to the learned labors of Griesbach, Schott, Campbell, Blomfield and others.

The Douay translators endeavored to reproduce, for English speaking Catholics, the version of which I have hitherto given an account. If what I have stated of its value have any weight, they could not have adopted a better course to give the English reader the most perfect idea possible of the original. But this course had another advantage in its manifest fairness, as Campbell remarks in the words I have quoted. By naturalizing, as it were, a translation made before the controversies of the Sixteenth Century sprung up, made at a period when the disputants of that day admitted that the faith was yet pure and not corrupted by what they were pleased to call Popish additions, whatever bias the text received could not be pretended to have been given for selfish purposes, as was the case with the translations made by the Reformers. Such a version, and such a version only, can be said to be truly unsectarian. If such a version contain a commentary, as all versions must, it is the commentary of faith, explaining the meaning of its standards, in an age of rdmitted purity. Such commentaries are not an imposition; it is the birthright of the child of the household of faith to possess them.

The Douay translators, though men of gigantic acquirements, having been forced by persecution to receive their education, and to live in a foreign land, did not give their work as much perfection, in the purity of English style, as their Protestant rivals, brought up in the splendid universities which their Catholic fosefathers had founded at home. This fault is scarcely remedied, and sometimes it is increased in later revisions.

But what is mere elegance of language compared to the purity and value of truth? The inspired writers of the New Testament have used a language which is subject more or less to similar charges, yet who will under-value their sublime productions because their works abound in Hebraisms, and other barbarisms, of style, and in purity and elegance of language are far inferior to Sophocles and Demosthenes.

Yet, such as they are, we should be glad to avoid these blemishes in our English version, and now, in a happier age, learned men are preparing a purer English dress for the old and venerable vulgate. The present Archbishop of Baltimore has already published a part, and has prepared the whole of such a translation. The pious and learned Newman is engaged in a similar work in England. On such a subject years may be counted but as days. These learned men will bring to the execution of their task, both a profound reverence for the wisdom of the church, and a thorough knowledge of the original languages and of the various sciences, that fix the reading and explain the meaning of the words and phrases of the sacred volume. When their works are completed and polished, as they no doubt will be, by the various aids that will be secured, we shall have—not a new light of faith—for the brightness of that came forth from Calvary, and will last as long as the power of Christ is able to triumph—but we shall have what every Christian must desire to have, as perfect a representative of God's Holy Word, as our means will enable us to obtain. In the mean time we cling to what we have. We can be with a less perfect style, sure, as we are, that we have a safer guide to the true sense of the oracles of God.

Notwithstanding the imperfections of style, or any other imperfections that may be attributed to the Douay translators, I am not aware that they are even charged by any respectable authority with corrupt acts in the execution of their task. Kitto says of them, "Some grave accusations against the Rhemish version, which appeared in the seventh edition of Mr. Horne's *Introduction*, on the authority of an anonymous writer, were shown to be without foundation, (see Wright's translation of Seiler's Hermeneutics, p. 404, 407,) they are omitted in Mr. Horne's eighth edition." Scriven in his supplement to the authorized version says "that the Douay version is highly commendable for its scrupulous accuracy and fidelity. In justice it must be observed, that no case of wilful perversion of scripture has ever been brought home to the Rhemish translators." So speaks a learned Protestant. This alone is a thing which every Catholic can point with pride, especially in view of the corruptions charged by the leading Refomers on one another, and what is more, of the corruptions of which they all stand not merely charged, but convicted.

Catholic versions are accompanied with notes and comments. Who will venture to blame them? Every sect has editions with published notes, thereby admitting the lawfulness and the advantages of the practise. When they are not printed they are still given in the Sunday School, in the pulpit, in the daily intercourse of life; and I will venture to say that no one reads, or can read, the most important doctrinal passages without such comments being present to his mind. When the most important passages are "wrested" to purposes of "perdition," is it not wise that the Christian should know what meaning the Church attaches to the words. The learned Bloomfield (in Gal., 3, 20) tells us that that verse has received no less than two hundred and fifty different interpretations. More than one hundred different interpretations have been given by Protestants to the simple words, "This is my body." The most important passages regarding the divinity of our Lord have been twisted in like manner, in what is called interpretation. Can it be a crime to make sure that the unlearned shall know what the Church deems certain amongst these conflicting interpretations. The note avows itself to be a thing distinct from the inspired text itself. If any one should yet find fault with it, what should he say of the comments I have alluded to before, foisted into the text, and palmed off as the Word of God itself.

You now see what kind of Bibles are in circulation amongst Catholics. The circulation is not as limited as some people imagine, though we do not labor for it as a matter of life and death for all. Several editions have been published in all the large cities in this country. In one house alone in New York, (that of Dunigan & Brother,) in a very few years, I find there have been sold more than 20,000 copies of the expensive quarto edition at prices varying from ten to twenty-two dollars, according to the binding. More than 50,000 of a cheaper edition were sold by the same house. Copies of the whole Bible can be procured in any of our Catholic bookstores for less than a dollar, and Testaments for less than twenty cents, and I know not how many tens and hundreds of thousands of them have been sold in the various editions of Donahoe, Sadleir, Cummiskey, Lucas and others. The same may be said of the various countries of Europe. Yet, many believe that for Catholics the Sacred Scriptures are an unknown book.

My principal object, however, has been to show you in what spirt the work of translation has been conducted within and without the pale of the Catholic Church, and to give some reason for our anxiety in adhering to our own version. Though I have occupied your time much longer than I would have wished, the subject has been necessarily treated but briefly, when we consider its importance. I trust, however, that you will find in what I have said some good reason for adhering to the course we have adopted.

The Wonders of Horticulture.—Innumerable are the advantages which mankind have derived from the horticulturists. Few would suppose that the peach (from which branched the nectarine) had its origin in the almond; or that the shaddock, the citron, the orange, and the lemon, proceeded from the diminutive wild lime. That favorite edible, celery, springs from a rank and acid root denominated smallage, which grows on all sides of ditches, and in the neighborhood of the sea. The hazel-nut was the ancestor of the filbert and the cubnut, while the luscious plum can claim no higher source than the sloe. From the sour crab issues the golden pippin, and the pear and cherry originally grew in the forest. The garden asparagus, which grows, though not very commonly, in stony and gravelly situations near the sea, when growing spontaneously, is a diminutive plant, and none indeed but a practised eye, examining into the species which is reared by artificial culture, can discern the least resemblance. Wondrous to relate, the cauliflower, of which brocoli is a sub-variety, derives, together with the cabbage, from the colewort; a plant in its natural state, and scanty leaves, not weighing half an ounce. The Crambe Maritima, which is found wild adjacent to the sea, has been improved into sea-kale; the invaluable potato is the offspring of a bitter American root of spontaneous growth; and the all-tempting pine-apple descends from a fruit which in foreign climates grows wild by the sides of rivulets, and under the shade of lofty trees.

A Physician's Apology.—A medical practitioner not quite so celebrated as Galen, undertook to cure a person of deafness, with which he was sadly afflicted. One lotion after another had been prescribed, but still the patient was shut out from hearing from his fellow man. "I've just come once mair to ye, doctor," said his wife, "to see if ye can gi'e John something better, for the last-bottle ye gied him did him nae gude ava." "Dear me," said the doctor, "did it no? I'm surprised at that; but it matters little, for there's naething gaun worth the hearing just now."

LITERATURE.

SATION LITERATURE—What the Novels and Romances of the day are mostly made up of—The Sentimental, the Sensation, the Political and other Novels, &c., &c., &c.

asserting at the outset that we live in an age h knows too much, we are quite well aware we shall be stigmatised as old fogies; such g the elegant epithet applied by Young Ameri- persons who do not see fit to travel at rail- pace in all matters whether of religion, sci- , literature, politics, or art. Still we claim shall maintain that the truth conveyed in the let of Pope,

"A little learning is a dangerous thing,
Drink deep, or taste not of the Pierian spring,"

en more appropriate in the present enlight- century than when the deformed poet threw a sort of Parnasian brick-bat at the head of street.

e have all had a taste of the Pierian spring. the boast of the American people that the ties for a fair education are open to every one eir sons and daughters. There are Ward ols, and Normal Schools, and Free Acade- for the children of the poor; there are pri- educational institutions without number for mental training of the young ideas of the thier classes. There are free evening schools dults, and in fact the means for obtaining the ments of learning are within the reach of any who will stretch out a hand to grasp them. natural consequence of this wide-spread di- fication of rudimentary learning, there is in country an immense and ever-increasing de- d for literary works of the lighter order. The t market for the flimsy literature of the day rs out of our half way system. Putting aside he time being the consideration of the much- d educational question, let us look for a mo- t at the trash which is known by the generic "Sensation Literature."

is of the sensation novel that we purpose first eak. Its most popular and most dangerous is the romance, applied to the discussion of ated, religious, political or social questions. s, in one form of such works the author gives e idea that every white man who lives south Isson & Dixon's line, is necessarily either a key-drinking, negro-flaying, tobacco-chewing, ol-shooting, Bowie-knife-carrying, demon, or so utterly enervated and effeminate as to be le to attend to the smallest business affairs. character of the black man is elevated in the degree that that of his white "brother" is aded. While the latter is drinking mint- s the former is singing penny-royal hymns. re is always a child that is too angelic to eat, who, as a matter of course, dies young. This r of work is intended to prove that the holding he black man in bonds necessarily degrades master and servant. It is contradictory in important respect that it shows the negro in a favorable light than the most ardent pro- ery writer has ever painted him. The effect he romance is heightened at the expense of h and consistency, while the few facts that are lly inserted in a mass of fiction, are quoted vidences of the entire veracity of the work. oint of fact they are to be viewed simply in light of apologies for a myriad of dangerous

The effect of the political novel will be ed hereafter. It has already instructed the h of one section of our country to hate and ise the citizens of another, and to regard their brethren as their relentless and bitter foes. he political sensation romance is often more or tinged with sectarianism in a religious point iew. Thus, when the Know Nothing excite- swept over the country, carrying into office y disappointed politicians of the old parties, frightening many respectable citizens out of r wits, certain patriotic young ladies and gen- en saw fit to indulge in sensation romances he star spangled banner order. Now, the star gled banner is a good thing. We respect it the drapeau of Liberty, as the type of Free ernment, as the representative of Social ality. No dearer and sweeter right to the rt of the American citizen, native or adopted, n the folds of that flag bathed in the sunlight some foreign clime! For these reasons we not have the starry banner trampled in the d of turgidity, or drabbled in the swamps of hos. Our sensation romancist, once wrapped the flag, defies criticism and commands cre- ce. Crimes committed in the sacred name of erty are held to be venial. Lying is the llest sin to be laid to the door of our writer.

virtuous heroes and heroines are always d Protestants, who are relentlessly pursued a fiend in the shape of "an emissary"—some- es half a dozen emissaries—of the Catholic rch. These "minions of Rome" make the tle Sophorisba a nun without her consent, first signing her to a terrible dungeon several feet w the surface of the earth, and nearly starv- the poor thing to death. All sorts of kedness is practiced upon the victim, who af- unheard of tribulations makes her escape. antime the young man for whom the young man's heart "beats responsively," has likewise n an object of interest with the terrible Cath- s. He has sternly refused their bribes, al- ough no less magnificent than the Aldermancy a Ward, and he has been the victim of a series of plots, intrigues and schemes to which the diplomacy of Talleyrand was child's play. Somehow or other, if these adolescent martyrs fall a victim to the minions afore- said, the star spangled banner will no longer wave in triumph over the National Capital. If they fall, down goes the republican edifice. It is gratifying to know that they are firm, and that the country is saved again. Between the politicians and the novel writers there is a good deal of that business done. On a moderate cal- culation, the country is saved at least once a week.

This sort of novel is too absurd to be dan- gerous, except in times of great political excite- ment, such as we have noted above. The work is generally very badly done; written in execra- ble taste and characterized by the most miserable attempts at English. The American eagle suffers a good deal of martyrdom at the hands of these writers, and with the much-abused Flag of Our Union, forms their chief stock in trade. The works are ephemeral, and rarely have an extensive sale; even now, notwithstanding the very large number printed two or three years ago, but few can be found, except in the book stalls. They have already taken their place among the unsale- able antiques.

But the grand triumph of the sensation writer is in the novel of society and adventure. There are several sub-divisions of the school: There is the harrowing analysis of "interior love life" for the young lady of the sentimental order. The heroine of this order of work is a young woman plain in outward appearance; sometimes she has only one eye, or lacks a leg, but her mental faculties are sharpened in proportion to her physical deformities. Her business it is to suffer, and she does it magnificently. She always falls in love with some young man, who, very naturally, does not reciprocate the passion, but who marries her pretty sister. The sufferer nerves herself to bear this, and does it. The story, as you see, is not much, but the strong point of this school is analysis of the heart in a moribund condition—physiological analysis, as they call it. We call it describing the feelings of a common-place person, who is always wishing for the impossible. Still the style is popu- lar, and, for the satisfaction of the the chief pa- trons of romance writers, the unhappy one is generally consoled with a goodly number of her sister's dimes.

Then we have the novel of patriotism—the story of the revolution, where all the Tories are great rascals, and all the Whigs splendid fellows; where there is a Rebel Maiden much persecuted by His Majesty's officers, who is received by the Tory father, which latter authority kicks the Rebel Lover out of the house. The Rebel Maiden gen- erally escapes from the parental tyranny by dis- tinguishing herself in male attire, in which she enlists, and unknown to him watches over her lover, a most unlucky fellow, who is continually being taken prisoner. Then the maiden by a "strategem," pretending to accept the addresses of the tyrant's minion, gives time for her lover to escape. But he don't do it, and being caught he is about to be "led forth to his doom," the author would not say "shot" for the world, when the camp is surprised by the Continental troops, the "awful emissary" of George III per- ishes by the hand of the maiden, who is straight- way united to the object of her choice, while the commander of the forces, surrounded by numer- ous generals, and no end of American flags, be- nignly presides over the interesting ceremony.

The nautical romance, with sentimental pirates, leaning pensively over the rails of their fairy-like vessels, and having a mysterious beauty in a cabin of more than oriental magnificence, with the final rescue of the lady and her subsequent marriage to her rescuer, a gallant officer of the U. S. N., who always appears in a new uni- form, full dress, has pretty nearly given out, but there is still a plentiful crop of the sewing girl school, in which, as in the style before- mentioned, all the heroism and all the piety is monopolized by the poor, while all the capital sins fall to the portion of the rich, who have no chance for salvation whatsoever, unless by a di- vision of their ill-gotten gains.

We have now preached our homily to its end for the present. If we have treated the subject with an apparent want of gravity and se- riousness, let it not be supposed that we therefore undervalue its importance. On the contrary, we view the sensation literature of the day as most mischievous and dangerous in its tendency; and, considering all weapons as pro- per to be used in such a cause, we have not scrupled to attack it with ridicule and satire, as well as earnest and honest condemnation. If we awake the attention of such parents and guardians as may read this journal, to the im- portance of keeping the morbid literature of the day from the hands of youth whose minds receive every impression and retain the worst as strongly as the best, our labor will not have been in vain.

HISTORY OF CIVILIZATION IN ENGLAND. By Henry Thomas Buckle. New York: D. Appleton and Company.

Lord Bolingbroke says "that there is scarce any folly or vice more epidemical among the sons of men than that ridiculous and hurtful vanity by which the people of each country are apt to pref- er themselves to those of every other; and to make their own customs, and manners, and opin- ions, the standard of right and wrong, of true and false." And after giving illustrations of the uni- versality of this feeling, he recommends the study of history; history in its widest sense, not as a memorandum of dates and events, but as a chroni- cle of civilization and of progress, a means of comparison, a mirror in which we can trace "the likeness and unlikeness of them all to one an- other, and of each to itself" as the best means of overcoming this natural bias of the human mind. If this be the effect of an enlightened study of history pursued for the abstract love of truth and not for bolstering up a darling theory or an anti- quated prejudice, what province in the wide re- gion of literature can compare in importance with that of the writer thereof? The annalist and biographer approach nearest to it; they have a somewhat similar aim, but one has to be filled out and the other to be pruned down to the dimen- sions of history. The annalist is to the histo- rian what the skeleton is to the living man, the biographer what the bough is to the tree.

A combination of the rarest faculties is neces- sary to form a historian; in fact, no other depart- ment of human knowledge requires so many and such varied qualities. A comprehensive mind that can take in a whole subject at a glance, and yet not omit the slightest detail; a power of analysis and synthesis; an intuitive perception of causes; an intelligent appreciation of motives; an insight into the spirit of each age, and the characteristics of each nation; a sympathy with every form of civilization and every development of intellect, but above all, a love of truth, a rever- ence for humanity, and a candid, unprejudiced mind. These are some of the qualities requisite for a historian, and in the work before us we find more of them than in that of any other writer of history. In this enumeration we have made no mention of unwearied industry and habits of pa- tient investigation, to which falls the labor of ex- amining authorities, collating facts, &c., because these may be called acquired, while the others are natural gifts. So much for the qualifications necessary for an historian, and now for the work which has given rise to these remarks. The "History of Civilization," it is evident, must be a more stupendous work than the history of a people, for the latter is made up mainly of details of foreign or intestine wars, the struggle of po- litical parties, the strife for power or precedence, the contest of class against class, and all those angry elements that agitate the surface, and are patent to the most casual observer. But in the "History of Civilization" the writer has to deal with something more intangible than deeds, with the progress of ideas, the results of thought, and the effects of causes that nothing but reflection can reach—too imperceptible for observation, too subtle for analysis, too impalpable to awaken at- tention, too gradual to excite remark. The histo- rian of civilization must delve beneath the sur- face, for the agencies with which he has to deal are hidden, and like subterranean streams, only attract attention by their effects—"the deeper green betrays the secret of their silent course." Not in heaven, not in the broad light of day were forged the thunderbolts of Jove, but deep in the bowels of earth, mid din of hammers and smoke of furnace; and he who would have searched Olympus thorough would know nothing of the cir- cumstances attending their formation, or the agen- cies by which they were produced. There has ever seemed to us a deep significance in the fables of Greek mythology, but none is so full of myste- rious meaning as this: the lonely isle, the out- cast workmen toiling to produce instruments that in other hands would work wonders, startling earth and shaking high Olympus.

As we have said or intimated, it is not with events that the History of Civilization deals, ex- cept these events are a proof of a radical or pro- gressive change in the mental or moral character of the people among whom they took place. Be- fore entering on the task he assigns himself, and to which, by the way, the present volume and a forthcoming one are merely introductions, our au- thor lays down a few propositions, which he main- tains with great power of reason and illustration. These propositions being received, destroy what he calls the "fanciful peculiarities of race," and leaves the difference of national character to be accounted for by difference of externals. First, from a knowledge of the climate, soil and confor- mation of a country, he pronounces on the possi- bility of its becoming rich, and, as a consequence, civilized, and then from the character of its scen- ery, or, as he terms it, from the general aspects of Nature, and he deduces the kind and quality of its civilization. To illustrate the effect of exter- nals on the mind of man, he contrasts the civiliza- tion of Greece and India, and attributes the gen- eral character of Grecian civilization to the lovelin- ess of external Nature, and the gloomy, solemn civilization of India to the fearfully impressive magnificence of Nature in that tropical region. Our author is not the first literary man who has held these views, but it is the first time, as far as we are aware, that they have been recognized by an historian as affording a clue to national diversities. It was a favorite idea of Werner, and Dr. Words- worth, in his "Greece—Pictorial, Descriptive and Historical,"—observes that "the imaginative fac- ulties of its inhabitants were awakened and kept alive by the remarkable phenomena which pre- sented themselves to their view cannot be doubt- ed." And after enumerating the natural peculiar- ities and scenic wonders of the and, he adds: "All these objects were to the imagination of the Greek like so many trophies of Miltiades to the mind of Themistocles; they haunted him like a passion by day and disturbed his sleep by night." That the imagination will receive a tinge from the scenes amid which we dwell is undoubtedly true, but that these scenes can alter the character of the mind is attributing too much to external influ- ences. Plant an acorn in what zone you please, it will grow up an oak tree. We think he pushes this theory too far, and that he lacks that incon- sistency which Guizot says is the characteristic of all great minds.

One striking blot on our otherwise valuable work, is his admiration of scepticism as a civilizing agent. This admiration is expressed in open and undisguised terms—scepticism in science, scepti- cism in law, scepticism in religion, he welcomes it in every form as a means of breaking up anti- quated ideas, and facilitating human progress. If scepticism were confined to its legitimate sphere, to human science and knowledge, no one could deny the truth of the following remarks: "although the acquisition of fresh knowledge is the necessary precursor of every step in social progress, such acquisition must itself be preceded by a love of in- quiry, and, therefore, by a spirit of doubt, because without doubt there will no inquiry, and without inquiry there will be no knowledge. For know- ledge is not an inert and passive principle, which comes to us whether we will or no; but it must be sought before it can be won; it is the product of great labor, and, therefore, of great sacrifice. And it is absurd to suppose that men will incur the labor, and make the sacrifice, for subjects respect- ing which they are already perfectly content. They who do not feel the darkness, will never look for the light. *If on any point we have attained to certainty, we make no further inquiry on that point, because inquiry would be useless or perhaps dangerous.* The doubt must intervene before the investigation can begin. Here, then, we have the act of doubting as the briginator, or, at all events, the necessary antecedents, of all progress. The more we examine this great principle of scepticism, the more distinctly shall we see the immense part it has played in the progress of European civiliza- tion." The admission contained in the sentence we have emphasized secures assent to the whole. Thus restricted scepticism has indeed its use, and in every phrase of intellectual development must proceed, certainly, as invariably as the dawn pre- cedes the day. There is another opinion of our author, which seems even more objectionable and which we cannot pass over without comment, and that is the asserted insufficiency of religion as a controlling influence, and its inability to work its own way without adventitious aid. Christianity he regards as a great effect, rather than a cause, the flower of civilization, not the root. Its mys- teries he considers too sublime, its doctrines too abstruse to be understood by uncultivated minds, looking on faith apparently not as a heavenly gift but as a logical deduction. As we have said be- fore, he considers religion inadequate to the task of controlling the passions or altering the charac- ter of men, and assigns this noble task to intellec- tual advancement.

The marked peculiarity of his style is that it does not divert the attention of the reader from the subject. It is what language should ever be, a medium for expressing thought. His sentences are not ingenious puzzles, or exercises in mental calisthenics, which you must twist and turn and wrestle with before they will yield up their secrets. He is ever clear and forcible in manner, truthful in his relation of facts, and free from national prejudices to a surprising degree. His admira- tion for France and the great men she has given to the world is unfeigned, while his characteriza- tion of distinct literary epochs, and generous esti- mate of distinguished men, is a rare and pleasing feature in the work. We know not when we have read anything so intensely interesting as his dis- sertation upon Burke, whom he places above and before every one on the roll of British thinkers, save and except Lord Bacon. Indeed, his love for the man, and his admiration for the genius "in whom the severity of the reason was so tem- pered, so nicely poised, by the warmth of the affections," are so admirably balanced that it would be impossible to decide which feeling was in the ascendant.

In a chapter devoted to the historical litera- ture of the middle ages, our author enunciates the startling proposition that "the art of writ- ing not only lessens the number of traditionary truths, but it directly encourages the propagation of falsehoods." This he accounts for by "the principle of accumulation," or that tendency of human nature to build up or exaggerate the fame of one individual by ignoring the existence and absorbing the reputation of another—ascribing to a single man these accumulated exploits, thus degrading history to the level of a miraculous mythology. After the use of letters was known in the north of Europe, there was drawn up by Saxo Grammaticus the life of Ragnar Lodbrok. Either from accident or design this great war- rior of Scandinavia, who had taught England

to tremble, had received the same name as another Ragnar, who was prince of Jutland about a hundred years earlier. This coincidence would have caused no confusion, as long as each district preserved a distinct and independent account of its own Ragnar. But, by possessing the resource of writing, men became able to consolidate the separate train of events, and, as it were, fuse two truths into one error. And this was what actually happened. The credulous Saxo put together the different exploits of both Ragnars, and, ascribing the whole of them to his favorite hero, has involved in obscurity one of the most interesting parts of the early history of Europe."

Niebuhr himself was not more sceptical than our author. He sneers at national claims to illustrious descent, has no reverence for a demi-deified ancestry, and uproots with a ruthless hand those flowers of imagination that the writers of the Middle Ages scattered over the arid waste of history. National nomenclature fares no better with him; he will not believe that the Saracens are descended from Sarah, nor the Scotch from Scota. But let us do him justice, and add, as an equivalent, that neither will he believe that the Tartars are exotics on our planet, and that their native place is Tartarus. After this our readers will not be surprised to hear that he has no faith in the ovarious foundation of Naples, and we almost fear he would throw discredit on that wondrous Talmudical egg, "whose yolk now foams a sea—the Yellow Sea." However, he has said nothing on that point, and we have no right to throw upon him the obloquy of additional unbelief.

In the second volume of the Introduction we are promised "an investigation of the Civilization of Germany, America, Scotland and Spain; each of which presents a different type of intellectual development, and has, therefore, followed a different direction in its religious, scientific, social, and political history." Having analyzed the difference between these types of development and generalized the causes that led to these differences, "we shall be," to use his own words, "possessed of what may be called the fundamental laws of European thought." Having discovered these laws in the forthcoming volume, he purposes next to apply them to the History of England, and endeavor by their aid to work out the epochs through which we have successively passed, fix the basis of our present civilization, and indicate the path of our future progress.

WHAT WILL HE DO WITH IT? By Pisistratus Caxton. A Novel. By Sir E. Bulwer Lytton, Bart., author of "My Novel, or Varieties in English Life," "The Caxtons," "Pelham," "Night and Morning," "The Last of the Barons," &c., &c. New York: Harper & Brothers, Publishers.

When we say that this novel is by Bulwer, we have said all that is necessary to command the attention of the reading public. Nevertheless we will add that it possesses all his peculiar beauties in perfection, his polished elegance of style, sententious morality, and brilliant dialogue. In his present work there is a species of mystery which is unravelled only at the close, and the tardiness of the *denoument*, which moreover has the merit of being unexpected, has the effect of keeping the writer in a pleasant state of anxiety to the last moment.

SYLVAN HOLT'S DAUGHTER. By Holme Lee, author of "Kathie Brande," "Gilbert Massinger," "Thorney Hall," etc. New York: Harper & Bros.

This is a reprint of a very interesting English publication, written by an author already favorably known on this side of the Atlantic. It is a story of second love, and those who take an interest in contrasting the strength and violence of first and second attacks of that epidemic, will have ample means of gratifying that inclination in the perusal of this work.

OBITUARY.

WILLIAM HICKLING PRESCOTT.—The death of the justly celebrated historian, William Hickling Prescott, at his residence in Boston, on Friday, the 28th ult., has deprived American literature of one of its brightest lights. Mr. Prescott was a native of Salem, Massachusetts, and was 62 years old when he died. He graduated at Harvard College in 1814, three years after he entered that institution, and was about commencing the study of the law, when he lost the use of one of his eyes by an accident. This changed the course of his life. He was obliged to abandon his original intention, and after a visit to Europe, which was made with a view to the restoration of his impaired health, he devoted himself with great ardor to the study of history. Ten years were spent in classical reading, at the close of which he commenced "The History of Ferdinand and Isabella," a work which obtained for him a distinguished position among the historians of the day. His next work was "The Conquest of Mexico," which was followed by "The Conquest of Peru," both of which were received with the highest praise by men of learning in both worlds. The last on which he was engaged, and which he was unable to finish, is "The History of Philip the Second, King of Spain," during the preparation of which he visited England (in 1850,) where he was received with all those marks of distinction to which he was so eminently entitled. Mr. Prescott has left a widow and three children—two sons and one daughter.

LOCAL MATTERS.

THE N. Y. CATHOLIC LIBRARY ASSOCIATION.—This is one of the most promising of the literary institutions which have been established in New York within the last few years. It was chartered under the above title in 1857, and since that time, so rapid has been its growth that it now numbers over four hundred members, of whom one hundred are ladies; while in its Library there are between eight and nine hundred volumes. But this is not all, for in the reading-room—which is a valuable addition to the Library—there are more than fifty papers, besides magazines and reviews. The reading room is open every day except Sundays, from 1 to 10 o'clock P. M. There is a Debating Society connected with the Association, which is known by the name of "The Young Men's Literary Club," and which meets once in every two weeks. Then in addition to this there is a Chess Club, which holds a meeting every Friday evening. Special meetings are held every quarter, to which the public are invited, and at which different subjects are debated, essays read, orations delivered, and other exercises of a literary character take place—all questions of a religious or political character being very properly excluded.

We should have stated that the Library is open from 1 till 4 for the ladies, and from 4 till 10 for the gentlemen. The following are the names of the officers: President, T. C. Finnell, M. D.; Vice-President, Joseph B. Tully; Recording Secretary, James W. McCarty; Corresponding Secretary, E. J. McGraw; Treasurer, Christopher Burke; Librarian, Hubert Gormley.

THE ST. AUGUSTINE LITERARY ASSOCIATION.—We have already, in another part of THE RECORD, expressed our opinion in regard to Debating Societies and their beneficial effects in the encouragement which they give to intellectual pursuits, and the opportunities they afford for the development of literary talent. Regarding them, therefore, as one of the most efficient means, when properly conducted, of improving the mind, we look upon every new society as a benefit to that part of the city in which it is established. A society of this character was established January 24, 1858, in St. James Parish, under the title of the St. Augustine Literary Association, and such has been its success during the brief period of its existence, that it now numbers over fifty members, and possesses a Library of about one thousand volumes. Its first President was Mr. Patrick Landy, at present an ecclesiastical student at St. Joseph's Seminary. According to the constitution, the Pastor of St. James' Church is President ex-officio, while Mr. Brosnahan is President by election. The other officers are as follows: Vice-President, Daniel Corkeny; Secretary, Paul P. Corlies; Recording Secretary, M. Joyce; Treasurer, James Larkins; Librarian, Richard Powers; Assistant Librarian, Patrick Joyce; Editor, P. O'Keefe; Assistant Editor, J. Landrigan.

The initiation fee is one dollar, and the monthly dues twenty-five cents. All subjects except religious and political, are debateable. The meetings are held once a week in the basement of the Church, which will hold over five hundred persons, and which is generally well filled on special occasions, when the public are invited. The surplus funds after the purchase of whatever books are required for the Library, are devoted to the benefit of St. James' Church.

A NEW ESTABLISHMENT FOR THE SALE OF IRISH FABRICS.—We understand it is the intention of a gentlemen of this city to establish here a house for the sale of fabrics of Irish manufacture exclusively. The staple articles will of course be poplins, linens and laces, but there will be a variety of other descriptions in which the Irish are believed to excel. There are many of our readers who will be pleased with this intelligence, and none more so than the fairer portion, who know well how to prize the poplins manufactured in Ireland. There is a species of this fabric which is manufactured in England, and is often sold for Irish, but which is of a very inferior description. Of the linens that are imported from Ireland it is needless to say anything by way of recommendation—they are already well known and appreciated in this country. The Limerick and the Irish Point laces are highly prized, and the latter is considered by some as hardly inferior to Spanish Point lace. Let us by all means have the new establishment as soon as possible, and the sooner the better.

DECREASE OF FIRES.—It is a comparatively long time since we had what might be called a really destructive fire—that is, a fire which would burn up two or three hundred thousand dollars worth of property at a time. The damage in cases of fire now-a-days scarcely ever exceeds ten thousand dollars, and very seldom reaches even that amount. These are certainly great times for the insurance companies. The crime of incendiarism appears to be on the decrease, and people would seem to be getting more careful than they were formerly. To whatever we are to attribute the reduction in the number of fires, the fact is particularly deserving of notice, and must be gratifying to the owners of property, and our citizens generally. We are of opinion that the public are not a little indebted to our efficient and vigilant Fire Marshal, Mr. Alfred Baker, who has succeeded in convicting such a large number of incendiaries that he has impressed the whole tribe with a wholesome terror of the law.

THE GALWAY STEAMERS.—The steamer Circassian is now daily expected at this port, via St. John's, which she left on the morning of the 2d with a large complement of passengers, and the heaviest freight ever sent out of Galway. She has on board the passengers of the German steamer Weser, which put into Queenstown perfectly disabled. The Circassian is commanded by Capt. Jackson, an accomplished seaman, and carries a large spread of canvas. The agency here have never doubted her safety, but she has met with baffling westerly winds the whole of her voyage, like all the other vessels bound westward. The day of her departure from New York will be duly announced in THE RECORD. The passengers booked for the Circassian on the 27th ult., were promptly forwarded by the City of Washington, which sailed on the 29th for Liverpool, and all the expenses of their detention were honorably paid by the American Express Agency, consignees of the Galway line. Such conduct as this is in keeping with whole policy of the company.

EMIGRATION TO THIS PORT.—At the last meeting of the Commissioners of Emigration, a statement was made, from which it appears that the total number of emigrants who arrived at this port from the 1st of January to the 2d of February, was 3,073, while the number between the same dates in 1858 was 3,053. The balance of commutation found in bank was $8,056 57.

HOUSEHOLD MARKETS.

There is very little change to notice in the various kinds of provisions, prices having remained nearly the same since the date of our last report. Poultry is not over abundant, and the continuance of mild weather has been attended with a reduction in the prices, so that it can be had now from 1½c. to 2c. less per pound than it was sold for last week. Of the poorer description there is something more than the usual amount in market.

The supply of game has been considerably diminished, in consequence of the law against its sale at this particular season; but the usual varieties may still be purchased at the prices quoted below.

In other respects the market has undergone no material alteration:—

MEATS.	
Beef, roasting piec's	12@15
.. sirloin steaks	14@16
.. porter-house	16@18
.. rump steaks	12@14
.. chuck roast	12@14
.. corned	9@12
.. smoked	12@—
.. smoked t'ng'r	75@100
.. pickled tongue	75@80
Mutton, hind q'r's	9@12
.. fore q'r's	7@10
.. chops	10@12
Pork, fresh	11@12
.. salted	10@12
.. hams	12@14
.. smoked bacon	12@—
.. corned	10@—
.. smoked jowls	10@—
.. larding pork	12@—
.. lard	14@—
.. sausages	11@12
.. .. Bologna	12@25
Veal, hind quarters	12@—
.. fore quarter	—@—
.. cutlets	10@18
POULTRY AND GAME.	
Chickens, ℔ lb	11@12
Ducks, tame, ℔ lb	10@—
Geese	10@12
Turkeys	11@13
Squabs, apiece	25@—
Partridges, do	1 00@—
Squirrels	10@12
Venison	11@15
Wild turkeys, ea	2 00@2 25
Ducks, wild	87@1 00
Mallard, ℔ pair	50@—
Widgeon, do	75@—
Canvass back, do	3 00@3 50
Teal	62@—
Quail	2 00@2 25
Hare, per pair	62@—
Rabbits, do	87 a 50
Wild geese, each	75 a 1 00
Guinea hens	62 a 75
FISH.	
Fresh salmon trout ℔ lb	12
Southern shad	75@100
Smelt	10@12
Cod	6@8
Striped bass	12@—
Flounders	8@—
Pickerel	12@—
Blackfish	8@—
Eels	8@12
Perch	8@10
Pike	10@—
Frostfish	12@—
Haddock	6@—
Whitefish	12 a —
Salt mack'l ℔ bbl, ℔ lb	16 a 18
Shore, No. 1	13 a —
Halifax, No. 2,	$13 50
Codfish, ℔ lb	5 a —
Smok'd mack, ℔ bl.	12 8 13
do bunch, ℔ bl.	12 a 50
Smok'd salm., ℔ lb.	18 a 20
Salt salmon	15 a —
Smoked halibut	10 a 12
Alewives, ℔ 100	$1 25
Sounds and tongues	8 a —
Shell oysters, ℔ 100	25@30
Clams	37 a 00
Soft clams	25a1—
Scollops, ℔ quart	37 a 00
Lobsters, ℔ lb	6 a —
Crabs, per dozen	18 a —
VEGETABLES.	
Potatoes, p. b., ℔ b.	2 00@—
Marcers, do	1 25@1 50
Junes, do	1 50@—
Nova Scotia	1 25@—
Sweet	4 00@—
Onions, w. ℔ bbl.	4 50@—
.. Yellow, do	3 75@—
.. Red, do	3 50@—
Turnips, w. ℔ bbl.	1 25@—
Rutabags, do	1 25@—
Parsley, ℔ doz	0 50@—
Spinach, ℔ bbl	1 00@—
Oyster plant ℔ b.	0 10@—
Cauliflow's ahead.	0 16@—
Beets, ℔ basket	0 62@—
Cabbage, ℔ head	0 6@10
Squash, ℔ bbl	8 25@—
Carrots, ℔ bush.	0 62 a —
Parsnips, ℔ bask't	0 62 a —
Garlic, ℔ bunch	0 6 a 8
Celery, ℔ doz	0 7 a 14
Leeks, ℔ bunch	0 6 a 8
FRUIT.	
Apples, Spitz. ℔ bl.	3 50 a 5
Gilliflower, do	3 00 a 3 25
Sweet, do	2 00 a —
Cranberries, do	10 00 a 12
Pumpkins, each	0 8 a 15
Messina orange ℔ doz	25 a 30
Havana do	50 a —
Lemons, ℔ box	4 00 a —
PICKLES.	
Onions, ℔ gal	0 50 a —
Cucumbers	0 13 a 18
Pepper Mangoes	0 25 a 31
Beans, ℔ qt	0 10 a 12
Cauliflowers	0 4 a 6
N.Y. Peppers, ℔ 100	0 36 a 50
Gherkins do	0 36 a 75
H'scradish, ℔ doz.	0 62 a 1
BUTTER, &c.	
Best Butter, ℔ lb	0 28 a —
Inferior do	0 25 a —
Western do	0 16 a 20
Cheese, ℔ lb	0 9 a 11
Eggs, ℔ doz	0 28 a —
Honey, ℔ lb	0 15 a —

SPECIAL NOTICES.

LECTURE FOR THE BENEFIT OF ST. JOSEPH'S SCHOOL.—Rev. Father HECKER will deliver a Lecture in St. Joseph's Church, on SUNDAY evening, FEBRUARY 6, at half-past seven o'clock, for the benefit of St. Joseph's School. Tickets, 50 cents.

POST OFFICE NOTICE.—The mails for California and South Pacific Coast, per U. S. steamer ILLINOIS, will close at this office on SATURDAY, the 5th day of February, at 10½ o'clock A. M.

f5 1t ISAAC V. FOWLER, Postmaster.

LECTURE, by the Rev. J. DONOVAN, D. D.—On next Sunday, at 7½ o'clock P. M., a Lecture will be delivered in the Church of the Immaculate Conception, Fourteenth street, by Rev. JEREMIAH DONOVAN, D. D., on "The Necessity of Combining a Religious with a Secular Education." The proceeds will be for the benefit of the schools and poor of the parish. Considering the learning and eloquence of the Reverend Lecturer, and the charitable object of the lecture, a large attendance is expected. j29

SPECIAL NOTICES.

CATHOLIC SUNDAY EVENING LECTURES
MOZART HALL, No. 663 Broadway, opposite Bond st
EVERY SUNDAY EVENING,
beginning with the first Sunday in February, and en
on the first Sunday in March.
SUBJECTS:
I.
Sunday Evening, February 6,
CHRISTIAN ROME THE PATRONESS OF
KNOWLEDGE.
By Dr. L. Silliman Ives.
II.
Sunday Evening, February 13,
SAINT LOUIS OF FRANCE, OR THE SAINT
ROYALTY OF THE THIRTEENTH CENTUR
By Dr. J. Vincent Huntington.
III.
Sunday Evening, February 20,
THE MONASTIC INSTITUTION IN ITS RE
TIONS TO SOCIETY.
By Dr. L. Silliman Ives.
IV.
Sunday Evening February 27,
THE GREAT MODERN CONTRAST, OR T
IDOLATRY OF THE NINETEENTH CENTUR
By Dr. J. Vincent Huntington.
V.
Sunday Evening, March 6,
By the Right Rev. Dr. O'Connor, Bishop of Pittsbu
Tickets for the Course of Five Lectures, $1.
Single Tickets, 25 cents.
Tickets may be had of the Sextons of the Cath
Churches, and at all the Catholic Bookstores. f5

POST OFFICE NOTICE.—The Mails for
rope via Southampton and Havre, per U. S. ste
ARAGO, will close at this office on SATURDAY
5th day of Febuary, 1859, at 10½ o'clock, A. M.
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BUSINESS NOTICES.

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NEW EDITION—JUST READY, OF

ST. JOHN'S MANUAL:

A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF

THE CATHOLIC CHURCH,

AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL.

PREFACE.

St. John's Manual is, it is hoped, the most complete and accurate prayer-book ever offered to the Catholic community in the United States. Many of the present books of devotion being reprints of European works, are far from conforming to the Roman office books as authorized for use in this country, and are devoid of such explanations as enable the uninstructed to follow our service. The St. John's Manual conforms strictly to the rules of the Holy See in this regard. It gives ample prayers for morning and evening, the Ordinary of the Mass, with full and comprehensive explanations never before introduced, and the Collects, Epistles, and Gospels of all the Sundays and holidays of the year; a variety of devotions for Mass; ample instructions and prayers for the Sacraments of Baptism, Penance, the Holy Eucharist, Confirmation, Extreme Unction, and Matrimony, and the order of administering each, the order of the Visitation of the Sick, Burial of the dead, and the Itinerary.

Under the head of General Devotions, are comprised a selection from the best and most approved sources, of Devotions to the Holy Trinity, Our Lord, His Blessed Mother, the Angels and Saints, with many Litanies, including the beautiful ones of Pope Pius VI., never before given in English. The prayers for the different states of life, for various seasons and circumstances, and especially the prayers for the use of the sick, have been compiled with the utmost care from the works of canonized Saints and approved ascetical writers.

In order to avoid the necessity of recurring to other books, it includes the Office of Holy Week, the Little Office of the Blessed Virgin, of the Immaculate Conception, and of the Dead.

In a word, the compilers have conscientiously endeavored to draw from the holy service books of the Church, as published by the authority of the Councils of Baltimore, from the works of her canonized Saints and approved ascetics and theologians, such prayers and instructions as may meet the wants of the faithful, and render this Manual the best and most complete Catholic Prayer-Book for devotional and family use yet published.

In a material point of view, St. John's Manual has been got up in the best style; printed on paper of surpassing fineness, from new type expressly selected, and is adorned with Vignettes designed for and appropriate to the work. The steel engravings, by Muller of Dusseldorf, are of an entirely new character, illustrating the Sacraments and Rites of the Church. The work itself, of which the contents are annexed, is intended not only to furnish a manual of the most approved prayers and devotions for health and sickness, but also to give the offices and ceremonies of the Church, with such explanations as will enable all to follow them.

CONTENTS.

Calendar. Movable Feasts, &c. Summary of Christian Doctrine; of Prayer. Morning Exercise and Prayers. Meditation on Mental Prayer. On Sanctifying Study. Manner of Spending the Day. Evening Exercise and Prayers. Family Prayers for Morning and Evening. Morning and Evening Prayers for every day in the week. Instruction on the Holy Sacricce of the Mass; Prayers before Mass; the Ordinary of the Mass, with full explanations. Prayers at Mass. Devotions for Mass, by way of Meditation on the Passion. Mass in Union with the Sacred Heart of Jesus. Prayers at Mass for the Dead. Method of Hearing Mass Spiritually, for those who cannot attend actually. Collects, Epistles and Gospels for all the Sundays and Holy Days, including the Ceremonies of Holy Week, with explanations of the Festivals and Seasons. Vespers, with full explanation. Benediction of the Blessed Sacrament, with Instructions. The Office of Tenebræ. An ample Instruction on the Sacrament of Penance; Preparation and Prayers before Confession; Examination of Conscience; Prayers after Confession; Devotions after Confession. Instructions and Devotions for Holy Communion—Prayers before and after Communion—Prayers for Mass before Communion—Mass of Thanksgiving after Communion; Instruction and Prayers for first Communion. Instruction and Prayers for Confirmation; Order of Confirmation.

GENERAL DEVOVIONS.

Devotions to the Holy Trinity; Devotions to the Holy Ghost.

Devotions to the Sacred Humanity of our Lord—the Holy Name—the Infant Jesus—the Passion—the Holy Eucharist—the Sacred Heart.

Devotions to the Blessed Virgin; Little Office—Office of the Immaculate Conception—Rosary—St. Liguori's Prayers for every day in the week.

Devotions to the Holy Angels; Devotions to the Saints, general and particular.

Devotions for particular seasons and circumstances—for the Pope—the Church—the Authorities—for the Conversion of those in Error—the Itinerary—Prayers for time of Pestilence—Universal Prayer, &c., &c.

Prayers for various states of life—for Children—the Married, the Single, &c.—Instructions on Matrimony and the Marriage Service—Churchiug of Women—Instruction and Order of Baptism, &c., &c.—Devotions for a happy death.

DEVOTIONS FOR THE USE OF THE SICK.

Morning and Evening Prayers—Instructions—Ejaculations—Order of the Visitation of the Sick—Prayers before and after Confession and Communion—Order of administering the Holy Viaticum—Instruction on Extreme Unction—Order of administering it—Last Blessing and Plenary Indulgence—Order of Commending the Departing Soul.

The Office of the Dead—the Burial Service for Adults and Infants—Prayers for the Faithful Departed.

Manner of receiving Profession from a Convert.

Litanies—of the Saints—of Faith, Hope, Charity, Penance and Thanksgiving, by Pope Pius VI—of the Most Holy Trinity—Infant Jesus—Life of Christ—Passion—Cross—Blessed Sacrament—Sacred Heart of Jesus—Sacred Heart of Mary—Immaculate Conception—Holy Name of Mary—Our Lady of Prompt Succor—Holy Angels—Angel Guardian—St. Joseph—St. Mary Magdalen—St. Patrick—St. Bridget—St. Francis of Assisi—St. Ignatius—St. Francis Xavier—St. Aloysius—St. Stanislaus—St. Teresa—St. Francis de Sales—St. Jane de Chantal—St. Vincent de Paul—St. Alphonsus Liguori—Litany of Providence—of the Faithful Departed—of a Good Intention—of the Will of Cod—Golden Litany, &c., &c.

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APPROBATION OF THE ORDINARY.

"St. John's Manual," having been duly examined, we hereby approve of its publication.

† JOHN, Archbishop of New York.

New York, Aug. 23, 1856.

ARCHBISHOP BLANC OF NEW ORLEANS.

"St. John's Manual" is, beyond all contradiction, the most complete collection of all that, in the way of prayers and exercises of devotion, can best aid to follow profitably the public service of the Church in this country, and to nourish private piety and devotion. I shall be most happy if my commendation induce the Catholics of my diocese who speak English to obtain it.

Yours devotedly in Xt.,

† ANTH., Archbishop of New Orleans.

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It is an excellent book, and cannot fail to increase sentiments of devotion in those who have it in their possession. May it be circulated among the faithful.

† P. F., Archbishop of Quebec.

BISHOP TIMON OF BUFFALO.

A good manual of prayer is of great advantage to the Catholic public. Such, we think, is the "St. John's Manual," published by the Messrs. Dunigan & Brother, with the approbation of the Most Rev. Dr. Hughes. At the request of the publishers we cheerfully recommend it to the faithful.

† JOHN, Bishop of Buffalo.

Feast of the Immaculate Conception, Dec. 8, 1856.

BISHOP LOUGHLIN OF BROOKLYN.

We most cheerfully recommend the "St. John's Manual," approved by the Most Rev. Dr. Hughes.

† JOHN, Bishop of Brooklyn.
† ANDREW, Bishop of Little Rock.

Brooklyn, Dec. 10, 1856.

BISHOP McCLOSKEY OF ALBANY.

I fully approve of, and recommend the Prayer-Book entitled "St. John's Manual," and published by Dunigan & Brother. † JOHN, Bishop of Albany.

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† J. M. YOUNG, Bishop of Erie.

BISHOP BACON OF PORTLAND.

It is unnecessary to ask my approval of a Prayer-Book presented to the Catholic public with the approbation of our most venerated and Rev. Archbishop, I have, however, examined the work since the reception of a copy, and think it most appropriate to the use of the faithful. I offer you my congratulations on your enterprise and zeal, and pray that you may be ever successful and reap a rich harvest in return.

† DAVID W., Bishop of Portland.

BISHOP SPALDING OF LOUISVILLE.

Having examined the Prayer-Book, "The St. John's Manual," lately published by Dunigan & Brother, we take pleasure in uniting with the Most Rev. Archbishop of New York, in approving the same, and in recommending it to the faithful of our diocese.

† MARTIN JOHN SPALDING,
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Your truly splendid "St. John's Manual" is quite equal, if not superior, to any thing of the kind I have seen in the old country, and must be, I am sure, all that could suit the taste of the fastidious at this side of the Atlantic. † THOMAS L. CONNOLLY,
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Yours, truly devoted,
† JOHN MARTIN, Bishop of Milwaukee.

Feb. 22, 1857.

BISHOP BOURGET OF MONTREAL.

Having examined a new Prayer Book, entitled "St. John's Manual, published by the house of Dunigan & Brother, New York, we approve it by these presents, and recommend it to the piety of the faithful.

† IG., Bishop of Montreal.

Montreal, Feb. 27, 1857.

BISHOP DEMERS OF VANCOUVER'S ISLAND.

I am happy to avail myself of this opportunity to add my humble approbation to that already given the "St. John's Manual," by many Archbishops and Bishops of this country. * * * * Among the many works of piety offered to the Catholic community, I have no hesitation in saying that "St. John's Manual" deserves an eminent rank.

† MOD. DEMERS, Bishop of Vancouver's Island.

June, 1857.

BISHOP MILES OF NASHVILLE.

I highly approve of the "St. John's Manual," and recommend it to the Catholics of my Diocese, and all others of the United States.

† RICHARD PIUS MILES, Bishop of Nashville.

Nashville, March 4, 1857.

BISHOP MARTIN OF NATCHITOCHES.

I already knew this excellent book from the unanimous commendation of our Catholic papers, but I must acknowledge I had no correct idea of its high merit and value.

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Receive my share of gratitude, as a Bishop, for your persevering endeavors to make yourself useful to our Holy Church. † AUG., Bishop of Natchitoches.

Nachitoches, March 3, 1857.

BISHOP LAROCQUE OF CYDONIA.

"St. John's Manual" having been carefully examined by his Grace, the Archbishop of New York, I cannot but have every confidence in its perfect orthodoxy. The approbation which you ask of me can refer only to its utility. In this respect, I do but simple justice in awarding my praise to the judicious and pious discernment with which the author has compiled the many prayers and instructions condensed in this collection. May "St. John's Manual" find its way to every family; it will meet every want, and satisfy every desire as a book of devotion. † JOS., Bishop of Cydonia.

St. Hyacinthe, March 9, 1857.

BISHOP McGILL OF RICHMOND.

An examination of the table of contents, and the general plan of your new Prayer Book, the "St. John's Manual," satisfies me that it is a very useful and elegant book of devotion. It seems to be at once comprehensive and complete, containing valuable instructions concerning the sacraments and other matters of Christian practice, and offering most beautiful prayers and appropriate exercises for the different devotions and pious associations, which the Church approves as aids to a spiritual life. † JOHN McGILL, Bishop of Richmond.

BISHOP BLANCHET OF NESQUALY.

The approbation of the Most Archbishop of New York is, doubtless, sufficient to attest the usefulness and value of "St. John's Manual." Yet I cannot withhold my humble approbation, which I willingly add to that of the illustrious prelate.

† AUGUSTINE M. AL., Bishop of Nesqualy.

Washington Territory, May 21, 1857.

BISHOP BARAGA OF SAUT SAINTE MARIE.

After a due examination of "St. John's Manual," published by Messrs. Ed. Dunigan & Brother, (James B. Kirker) New York, I find that it is the most complete and perfect Prayer Book that ever has come to my knowledge, not only in English, but also in several other languages. It is a new proof of the old assertion, that the Catholic community of the United States are under great obligations to Dunigan & Brother's old publishing establishment for the compilation and publication of useful Catholic works.

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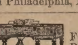

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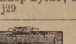

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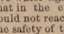

FOR SOUTHAMPTON AND HAVRE.—The United States Mail steamer ARAGO, D. Lines, commander, will leave for Havre, touching at Southampton to land the mails and passengers, on SATURDAY, Feb. 5, at 12 o'clock, from Pier No. 37 North River, foot of Beach street. This ship has five water-tight compartments, enclosing the engines, so that in the event of collision or stranding, the water could not reach them, and the pumps being free to work, the safety of the vessel and passengers would be secured. Baggage not wanted during the voyage should be sent on board the day before sailing, marked "Below."
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MISCELLANEOUS.

PROCLAMATION.—IN PURSUANCE of authority vested in me by an ordinance of the Common Council, I do hereby offer a reward of two hundred and fifty dollars for the apprehension of FELIX SANCHEZ, who is charged with having murdered Harmon Cannon, at No. 154 Sullivan street, in this city, on the 6th inst.—Mayor's Office, New York, January 22, 1859. [f5 1t] DANL. F. TIEMANN, Mayor.

REMOVAL.—PHŒNIX LOOKING-Glass and Picture Frame Manufacturer, removed from Nos. 388, 390, and 392 Greenwich street, corner of Beach, to No. 221 East Twenty-third street, near First avenue. Office No, 215 Centre street, New York.
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All of which they will offer for sale at Wholesale or Retail, at the lowest market prices.

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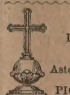

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In this newly-opened institute are taught, besides the branches of a thorough English education, Drawing, Bookkeeping, German, French and Latin.

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Terms of instruction very reasonable.

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The Foreign Languages, Vocal and instrumental Music, Drawing and Painting, will form extra charges. For further information, application should be made at the Academy. j29 1y

ST. MARY'S COLLEGE, WILMINGTON, DEL.

The annual session commences on the 16th of August, and ends on the last Thursday of June.

The pension for Board and Tuition, in the classical course is	$150 00
The pension for Board and Tuition in the English and Commercial course is	135 00
French, Spanish, German and Drawing, each	20 00
Music	40 00

August 11, 1858. REV. P. REILLY, President.
j29 1y

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It is conducted with the strictest economy; neither the Officers nor Trustees receive any compensation for their services. The entire profits belong to the depositors, and will be divided among them, having due regard to the safety of their funds.

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Importer, Jobber, and Retailer of

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Orders executed with exactness and despatch, and goods Packed and Shipped free of charge.

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At wholesale and retail—for cash.

The clergy, charitable and public institutions, churches and nunneries furnished at wholesale prices.

Experienced upholsterers always on hand, to execute with neatness and despatch, all orders for churches, altars, or private dwellings, either in town or country.

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ESTABLISHED IN 1836.

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Commission Merchants and Agents for the sale of Manufactured and Leaf Tobacco, solely on Commission.
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ORGANS.—JARDINE & SON, ORGAN BUILDERS, have removed to the large building over the New York Dispensary, No. 100 White street, corner of Centre street.

They refer to the following: St. Paul's Cathedral, Pittsburgh, Jan. 7, 1855.

To Messrs. JARDINE & SON:

It is with great pleasure I bear testimony to the satisfaction you have given us in the erection of your Organ in the Cathedral. There are several Organs you have erected in this city, and which give general satisfaction, &c. Signed, E. MCMAHAN, Vicar-General.

JARDINE & SON also refer to many Clergymen, and especially to the Right Rev. Bishop O'Connor, Pittsburgh. j29 1y

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JESSUP, COLE & POSTLEY, COLUMBIAN BREWERY AND MALT HOUSE, Nos. 294, 296, 298, 300, 302 and 304 West Twenty-sixth street, New York. Store—No. 327 Greenwich street, one door north of Duane street. Pale and Amber Ale, Porter, Burton Ale and Brown Stout, for shipping, bottling and city use, constantly on hand. j29

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VERZENAY	VERZENAY, G. H. MUMM & CO.
DRY VERZENAY	VERZENAY, D. G. H. MUMM & CO.
CABINET	CABINET CHAMPAGNE G. H. MUMM & CO.
IMPERIAL	IMPERIAL CHAMPAGNE. G. H. MUMM & CO.
ROYAL ROSE	ROYAL ROSE G. H. MUMM & CO.
CORDON ROUGE	CORDON ROUGE. G. H. MUMM & CO.

They find themselves called upon to make this change to protect their customers from other wines bearing similar names. All corks will bear their trade mark, the EAGLE, instead of the former mark, the ANCHOR, which has been imitated by other houses.

The labels will bear, as heretofore, the name of G. H. MUMM & CO. FRED'K DE BARY,
No. 60 New street,
j29 tf Sole Agent for the United States and Canada.

ALTAR WINE.—CONSTANTLY ON hand a general assortment of Sauterne, Sherry and Madeira, in glass or from the wood; also, for family use.

JOHN J. STAFF, No. 360 Broadwoy,

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PHELAN'S IMPROVED BILLIARD TABLES AND COMBINATION CUSHIONS. Patented Feb. 19, 1856; Oct. 28, 1856; Dec. 8, 1857; Jan. 12, 1858; Nov. 16, 1858.

These tables are now well known to be the best in the world.

For sale only at the manufactory, Nos. 51 and 53 Ann street, and at PHELAN'S, Nos. 786 and 788 Broadway, New York. Manufactured by

O'CONNOR & COLLENDER,

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MISCELLANEOUS.

POWER & DRADDY,

MONUMENTAL SCULPTORS,

192, 194, and 196 East Twenty-third street,

NEW YORK.

BUSTS AND MEDALLIONS EXECUTED AFTER DAGUERREOTYPE LIKENESSES.

Monuments, Tombs, Mural Tablets, Headstones and Baptismal Fonts executed to order.

Original designs for the same furnished gratis, and sent to persons in the country free of charge.

Messrs. POWER & DRADDY will contract for the Erection of their Work in any section of the country.

REFERENCES.

Messrs. DUNIGAN & BROTHER, New York.
JAMES OLWELL, "
ROBERT E. LAUNITZ, "
Rev. Dr. McCARTHY, P. P., " j29

ASTOR HOUSE RESTAURANT.—THE Restaurant connected with the Astor House is open daily, except Sundays, for the service of breakfasts and dinners. The vegetables, milk and eggs are fresh every day from the Astor House farm, and the best oysters and finest varieties of fish are to be had here at all seasons, prepared and served in new and approved styles. Entrance on Broadway and also on Barclay street. j29 3m

BALLS AND PARTIES vs. SNOW AND RAIN.—Ladies' White, Satin, Kid and Linen Gaiter Boots and Slippers, suitable for the season of balls and parties. India Rubber Boots and Shoes of all the various styles, suitable for this season of snow and rain, at [j29 4t] J. B. MILLER & CO., No. 387 Canal st.

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For sale at the Manufacturer's prices by Jewellers, Stationers and Booksellers throughout the country.

$30 NEW AND ELEGANT FAMILY SEWING MACHINES, $30

TIGHT STITCH.

Our new and elegant Family Sewing Machine is just out. It sews a more beautiful and substantial seam, and is the best adapted to all varieties of family sewing of any other in the market.

It takes the DOUBLE LOCK STITCH—is the latest and most complete machine before the public.

Call and examine, or send for a Circular.

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Cottage and Fancy IRON BEDSTEADS.

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Manufactory and wareroom, Nos. 438 Canal and 10 Vestry street, New York.

DAVID D. EGAN & SON invite their friends and the public to an examination of a superb and extensive assortment of the above Looking Glasses; also Gilt Cornices, Base Tables, Picture Frames, and everything suitable for a first-class establishment.